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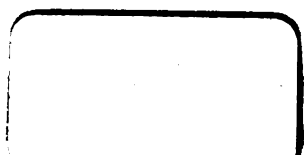
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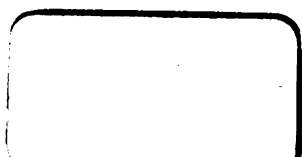
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CONVENTION PROCEEDINGS



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THE
INTERNATIONAL METAPHYSICAL LEAGUE



PROCEEDINGS

OF THE

First Annual Convention

HELD AT

BOSTON, MASS., OCTOBER 24-26, 1899



PUBLISHED BY THE
INTERNATIONAL METAPHYSICAL LEAGUE
201 CLARENDON STREET
BOSTON, MASS.

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PREFACE.

Ever since the movement, which has now become a powerful influence in the world's development, began to manifest its spiritual force through local organizations of an impersonal type, the federation of these lesser organizations in a broad, free, coöperative association has been foreseen. Such an organization is now an actuality. The aim of those who have been instrumental in building this body is to make it the perfect expression of lofty ideals—the organism through which all the spiritual forces shall be freely and practically manifested.

Professor George D. Herron suggests something of the possibilities of practical helpfulness, which this organization promises, when he says: "I believe the New Thought movement must reveal the spiritual forces that are to save our civilization." Based as it is on the philosophy of practical idealism, the religion of spiritual development that leads to a conscious oneness with God, and the science that has for its foundation the universality of Love and Law, it has no hampering creed, no personal dogmas, no forms or ceremonials, no need for destructive methods. It is broad, tolerant, optimistic, constructive.

Throughout the Convention, the report of which is given in the following pages, this liberal and progressive spirit, tempered by a sane and reasonable conservatism, was manifested.

Theories were presented, but, in the main, theories that have been tested in the stress and strain of vital, daily experiences; theories that show how to bring our loftiest ideals more and more fully into present manifestation; theories whose aim is to make life richer and sweeter and more serene.

This report, covering as it does the proceedings and addresses in full, contains much that will be found helpful and interesting to all who would grasp the scope and meaning of this great movement, and much that is inspiring and suggestive to those who are already moving with its mighty current.



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PROCEEDINGS OF THE PRELIMINARY CONFERENCE

HELD AT

Hartford, Conn., February 21 and 22, 1899.

This report would be incomplete did it not include some account, necessarily brief, of the preliminary meeting at Hartford, Conn., which opened the way for the formal and permanent organization that was effected at the Boston Convention, and which made the marked and very gratifying success of the Boston meeting possible. In New York and Boston, and possibly in other centers, the desirability of an organization that should unify and harmonize the forces working along the same general lines was keenly felt. Although the steps to be taken had been somewhat carefully canvassed, yet in other places no positive action developed until early in February, 1899, when Mr. Charles Brodie Patterson caused the following notice to be sent out to many individuals and organizations. Previous to its issue, this circular was signed by sixteen representative names:

"ANNOUNCEMENT.

"In order to increase the efficiency of the different organizations concerned in the New Thought movement, it seems desirable to form a central organization by means of which all interested in the advancement of this movement may come into closer touch with one another, and, through occasional conferences, receive the benefit of one another's continually enlarging experience, thus bringing about a consolidation of forces. With this ultimate purpose in view, a Convention will be held in Alliance Hall, Chapel Street, Hartford, Connecticut, February 21st and 22d, 1899. While it is not expected that this one Convention will accomplish this consolidation, it is hoped that it will open the way to yearly conventions to be held in different cities,

and that in time an organized association of the various societies may be brought about. There will be speakers at this Convention from Boston, New York, Philadelphia, Hartford, and other places.

"CHARLES BRODIE PATTERSON, 'The Royalton,' 44 W. 44th St., New York.

"MRS. HENRIETTA L. DWIGHT, New York.

"BOLTON HALL, New York.

"JOHN EMERY MCLEAN, Editor of *Mind*, New York.

"MISS WALTON, C.D.M., New York.

"WARREN A. RODMAN, Sec'y Metaphysical Club, Boston.

"J. W. WINKLEY, M.D., Treas. Metaphysical Club, Boston.

"E. M. CHESLEY, Boston.

"EMMA L. NICKERSON, Boston.

"MISS ESTHER HENRY, Hartford.

"HENRY S. TAFFT, Pres. R. I. Metaphysical Ass'n, Providence.

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"C. S. BURLINGAME, Brooklyn, Conn.

"HENRY W. HALL, Philadelphia.

"WM. E. UPTEGROVE, 200 W. 57th St., New York."

In response to this announcement, many delegates and others interested in the New Thought met in the beautiful hall on the afternoon of February 21st, 1899, and opened the series of meetings of such deep import to this movement.

At 3 o'clock Mr. Charles Brodie Patterson called the Conference to order and extended to the delegates and friends a cordial welcome to the hospitality of Hartford.

Mr. Patterson was elected temporary chairman and Mr. Warren A. Rodman, Secretary of the Boston Metaphysical Club, was elected temporary secretary.

Voted: That the chair appoint a committee of three to retire and bring in a list of nominees for permanent officers.

The chair appointed Mr. Henry S. Taft of Providence, Dr. J. W. Winkley of Boston, and Mr. Wm. E. Uptegrove of New York.

During the absence of the nominating committee, a congratulatory letter from Rev. Loren B. Macdonald, President of the Boston Metaphysical Club, was read by the Secretary. Mrs. Fen-

ton of Willimantic read a report of the progress being made in that place. A stirring letter from Mr. Henry Wood, of Boston, was read by Miss Foote, of Hartford. A vote of thanks was extended to Mr. Wood for his kindly greeting and wise counsel.

Mr. Warren A. Rodman, after a brief summary of the scope and methods of the Boston Metaphysical Club, presented, in behalf of the Executive Board of that Club, a cordial invitation to the Conference to hold its next session in Boston in the early fall.

The nominating committee, returning at this point, submitted the following list of nominees for officers of the Conference:

For President: Mr. Charles Brodie Patterson, New York.

For Vice-President: Col. Henry S. Tafft, Providence.

For Secretary: Mr. Warren A. Rodman, Boston.

For Assistant Secretary: Mr. Harry Gestefeld, New York.

For Treasurer: Mr. William E. Uptegrove, New York.

For Executive Committee: Miss Esther Henry, Hartford; Miss Georgina I. S. Andrews, New York; Dr. J. W. Winkley, Boston; Mr. George Alexander, Providence; Mr. John W. Hussey, Brooklyn.

In pursuance of a subsequent vote of the Conference, the following members were added, by the Executive Committee, to its number: Mr. Bolton Hall, New York; Miss Ellen M. Dyer, Philadelphia; Miss Minnie S. Davis, Hartford; Mr. Albert Pausch, Hartford; Mr. Paul Tyner, Boston; Miss Sarah J. Farmer, Eliot, Me.; Mrs. Mary E. Chapin, Boston.

A suggestion, by Mr. Tafft, that a name for the organization be adopted was referred to the Executive Committee.

After earnest addresses by Mr. Tafft, Mr. Uptegrove, Mr. Hussey, Miss Davis, and Miss Henry, the Conference adjourned to 7.30.

The addresses delivered at the remaining sessions were filled with the ripest thought and summed up the richest experience of many of the most prominent exponents of this optimistic philosophy, and were received with cordial appreciation by the large audience in attendance. Could they be reproduced here it would add greatly to the interest and value of this report. A mere program, in itself very suggestive, is all that space will permit.

At the Monday evening session the addresses were as follows:

"Man's Normal Nature," Dr. J. W. Winkley, Boston.

"The Great Unawakened," Miss Harriet B. Bradbury, Providence.

"The Need of a Key-note," Mr. Warren A. Rodman, Boston.

"Harmony," Miss Minnie S. Davis, Hartford.

Very enjoyable music was rendered by a quartette consisting of Miss Martha Bloomingdale, Miss M. Frances Sharpe, Mr. William J. Carroll, and Mr. Frank G. Burnham.

The Tuesday morning session:

"The Opulence of Power." Mrs. Jane Porter Rudd, Norwich, Conn.

"The Irrepressible Conflict." Col. Henry S. Taft, Providence.

"Let us Come up Higher." Miss Emma L. Nickerson, Boston.

"The Latest Message." Miss Ellen M. Dyer, Philadelphia.

On motion of Mr. Taft, it was voted: That the invitation from the Boston Metaphysical Club be accepted, and that the first regular Convention be held in that city at such time as the Executive Committee shall determine.

The Tuesday afternoon session:

"Silent Centers." Miss Georgina I. S. Andrews, New York.

"The Fundamental Reforms." Mr. Bolton Hall, New York.

"The Science of Being." Mr. Harry Gestefeld, New York.

"The Abundant Life." Miss Sarah J. Farmer, Eliot, Me.

The session on Tuesday evening closed the Conference:

"The Pearl of Great Price." Prof. E. M. Chesley, Boston.

"Metaphysics and Social Reforms." Mr. Paul Tynner, Boston.

"Mental Healing and the Giving of Treatment." Mr. C. B. Patterson, New York.

Delightful music was furnished by Mrs. Frank P. Furlong and Mr. Frank G. Burnham.

The glowing words of good-will and benediction by Miss Dyer and Miss Farmer brought this Conference, which gave a new and strong impulse to the metaphysical movement, to an impressive close. The beautiful spirit of harmony that pervaded the whole assembly was an earnest of the unifying power of a broad, impersonal organization.

The friends in Hartford were very generous and cordial in their hospitality, opening their homes freely to visitors from a distance and serving delightful lunches and suppers in the cosy ante-rooms of the hall. The social hours were among the most enjoyable and profitable of all, giving to those who had never met the opportunity of greeting and interchange of thought, and to old friends the renewal of friendships under inspiring conditions.

The duty of selecting a name, which had been assigned to the Executive Committee, was taken up and thoroughly discussed at two sessions. To find a name sufficiently broad and inclusive to cover all New Thought organizations, and yet with a meaning positive enough to give a comprehensive idea of what the fundamental basis of the movement is, was a difficult task. The name INTERNATIONAL METAPHYSICAL LEAGUE was adopted, subject to approval by the regular Convention, as the best of those suggested. It was also decided to use with the name, as a motto, the words, "God, Freedom, and Immortality," used by Kant in his famous definition of metaphysics. It may be of interest to repeat here some of the definitions quoted by the Secretary in the course of the discussion of a name:

"Metaphysics is an unusually obstinate attempt to think clearly and consistently."—*Prof. William James.*

"Metaphysics is the science which unifies and harmonizes the laws and principles of all the other sciences."—*Prof. E. Bradford Titchener.*

"Metaphysics is the science of being."—*Krauth's Vocabulary of Philosophy.*

"Metaphysics is the science of the inner and essential nature of things."
—*Century Dictionary*.

"Metaphysics is the science of God, Freedom, and Immortality."—
Kant.



FIRST CONVENTION OF THE INTERNATIONAL METAPHYSICAL LEAGUE.

In accordance with the arrangement made at Hartford in February, 1899, a convention was called, to be held at Boston, Mass., October 24-26, 1899. A preliminary notice, sent out in the early summer, brought forth so wide an expression of interest that the success of the Convention was assured. A most attractive program was arranged by the Executive Committee, the addresses representing every section of the United States and being from some of the very best thinkers and speakers interested in the Metaphysical movement.

It was supposed that Lorimer Hall, in Tremont Temple, would amply accommodate all who would attend the Convention. At some of the sessions, however, the interest was so great that hundreds were unable to find even standing room within the hall. Those who had been most sanguine were surprised at the large attendance, while to others it revealed a strength and vitality in the movement that they could hardly believe it to possess.

So quietly has the leaven of lofty thinking been working that, if it has not leavened the whole lump, it has made its power felt both widely and deeply. No large claims in regard to numbers have been made, though very large claims are certainly justified by the facts developed in connection with the holding of this first general Convention. If the growth in the next ten years shall be as great in proportion as it has been in the last decade—and the indications are that it will be far more

rapid—the movement will have taken its fitting place as one of the most potent forces at work for the uplifting of humanity. It will have verified the prophecy of Professor George D. Heron that it is to “reveal the spiritual forces that are to save our civilization.” Indeed, in the minds of many this much has already been accomplished. The forces are revealed and are being practically applied in large and varied ways.

The report of the Convention is presented herewith in detail :

SESSION OF TUESDAY EVENING, OCTOBER 24, 1899.

The Convention was formally opened—in the presence of an audience so large as to fill every place that the voices of the speakers could reach, even beyond the doors of the hall—by MR. CHARLES BRODIE PATTERSON, of New York, who gave the following

ADDRESS OF WELCOME.

It is peculiarly fitting that this New Thought Convention should meet in the capital city of the commonwealth of Massachusetts—the State and city that have made so much history for our country as a whole. Not being a native of Massachusetts, I feel free to speak of her greatness. What State is there in all our great Union, or what city is there among cities, that have stood so grandly for the cause of human liberty and progress as this great State of Massachusetts and this liberty-loving city of Boston? Look over the names of the illustrious men who have stood for freedom and human rights even at the cost of their own lives—men who have been great in battle and great as statesmen; men who have been the most wonderful thinkers and poets of our whole country. It is not necessary for me to enumerate their names, for they are known to every schoolboy—names that we love to honor and revere. And so, it is fitting that we should meet in this city of Bos-

ton, which we might speak of as the heart of the commonwealth, and which many believe to be the very heart of the nation itself. Boston, through all the past, while filled with the most generous impulses, has controlled and directed these impulses by the head; and this New Thought movement may, in one sense, be looked upon as the child of both heart and head. It stands for human progress; it stands for that liberty wherein the Truth makes free.

The International Metaphysical League, which has for its motto, "God, Freedom, and Immortality," in its aims and objects has no desire to take away any good thing that people have acquired through their religious organizations. It has not come to destroy, but rather to fulfil—to make manifest, so far as possible, the perfect Law of God. It has no desire to build churches, or to start a new sect, or to formulate any creed or dogma. I believe that its one great thought is to bring a deeper knowledge of law and order into the individual—into the Universal Life. It aims at showing to the world the possibility of *recognizing* immutable Law, and that through such recognition will come conformity to law and a higher standard both to the individual and to the race; that social and economic conditions will be changed, not in any arbitrary way, but through people *seeing* the right and then desiring to *do* right.

This movement would do away with the bitterness and strife that so often exist between the capitalist on one side and the laborer on the other: because it would show that humanity is one—that the good of the individual consists in the good of all—and that the masses can only be free as each individual is left to work out his own perfect salvation in the way that God has intended.

It is a great mistake to suppose that this New Thought movement has as its objective end mere physical healing. There is something besides the physical body of man—the body politic needs healing. Outer healing, no matter whether it be of the individual or the race, proceeds from an inner un-

derstanding of life; and necessarily the outer will conform perfectly to the inner. We are persuaded in our own minds that knowledge is not pumped into a man from without; that all study should have for its object the calling into a living existence that which is latent in the life of man. We believe that in the life of every one there is a vital center that is in touch with God—one with the Universal Soul—and through its recognition both mind and body are quickened and renewed; that true worship of God and true service to man come as a result of such an awakening. We have neither the time nor the desire to find fault with old ways and methods of life. We neither judge nor condemn. We simply present anew the Christ ideal—"the kingdom of God is within"—and maintain that this kingdom lies in a knowledge of all our powers and possibilities and their rightful use; that the real authority of life is resident in the soul of man, and that we should listen to the "still, small voice" as our guide in life rather than to any person or book.

We are temples of the living God—temples far more holy than any that are made by hands. Let the true worship of God, in spirit and in truth, take place in each temple; and when we assemble together it shall be in a spirit of oneness and love, overshadowing and uniting all, so that petty differences and misunderstandings will melt away and we shall of one accord desire that which is highest, noblest, and best: the union of many minds and souls will go out to bring to us our hearts' desires.

I will not enter into or try to explain in detail the aims and objects of the International Metaphysical League. The addresses made by the able and distinguished speakers who are to follow will make plain the reason for the existence of the League, and also tell of its great desires and ideals, which we all hope to see realized in the near future. In behalf, then, of the International Metaphysical League and of the Metaphysical Club of Boston, I bid you all welcome to this Convention.

I am well aware of the fact that you come from many States—from East and West, from North and South. Many of you have traveled many miles, and at no small inconvenience, to meet here, and we sincerely trust that you may feel amply repaid, and that the three days we are together may prove very happy ones and beneficial in the truest sense.

At our first Conference, held in Hartford, Conn., I can truthfully say that I have never seen so many people brought together who were so genuinely happy. And so, at this Convention, let us all feel so well acquainted that the formality of an introduction will be unnecessary. No matter whence we have come, we are here as brothers and sisters with common hopes and desires. We are not strangers, but children of the great Father-Mother God; then let the true spirit of brotherhood and sisterhood show forth when we mingle together.

We would also welcome the many speakers who give their time and services so generously. We know that to them will come a reward for their well-doing; for there is nothing in this world that better serves to make one happy than the giving of happiness to others. Already we feel assured that this Convention will be a great success, and the good received will live long in the hearts and minds of those present as an uplift for spiritual and mental freedom and righteousness. Bidding you all welcome, therefore, and thanking you for your kind attention, I now give place to the other speakers of the evening.

The other addresses of the evening were as follows:

THOUGHT - GRAFTING.

BY URSULA N. GESTEFELD.

After years of earnest endeavor to rid humanity of its burden of suffering and sorrow, a work to which in the present as in past generations thousands have devoted their lives,

suffering and sorrow in their many forms still continue. Indeed, it would seem that they multiply as the human species multiplies, keeping pace with it, threatening its welfare, denying peace, complete happiness, or perfect health to those whose resistless impulse it is to seek them.

Why, so far as eradication is concerned, have these strenuous and self-denying efforts been made in vain? Why, with all the search and research on the physical side and the faithful preaching of the gospel on the other, with our great progress along all lines of civilization and accomplishment, have diseases grown so numerous as to cause the specialist to displace the general practitioner, the evils to increase to the extent of compelling more and more monuments in their honor—the prisons, retreats, and reformatories that multiply as population multiplies?

Has any crying evil attendant upon one period of time been crushed out, at a subsequent time another has taken its place. For every disease believed to be uprooted with one generation, two have taken its place, as complexity in living has succeeded to simplicity.

To the present day belong the privilege and the honor of a teaching that in this wilderness of perplexity aims to show the way of extermination of all that afflicts mankind, the way of appropriation of all that constitutes its positive good. "Wilt thou be made whole?" is its call; and all over this great country of ours, and beyond its borders, hundreds and thousands have answered "Yes!" and have gained what all are blindly seeking. They have gained strength in place of weakness, health in place of disease, joy in place of sorrow, satisfaction in place of unrest, because they have found themselves. They have found that there is one thing needful to which all the rest will be added—a true conception of being.

To be content with the simple fact of existence—the fact that we *are*, with no effort for what and why we are—is to miss great possibilities and experience to the full the conse-

quences of ignorance. We have studied mankind and existence apart from that to which they are related, have dealt with the visible, ignoring the invisible as that which is "merely speculative," and have aimed at only half truths, which have been disappointing and even mischievous in the consequences of their application.

We need to be made whole, need to unite the obvious fact of existence to its why and wherefore—to the hidden truth of being; and evils and miseries are the ready scourges to drive us out of our content with the mere fact, and compel us to look for the truth it hides.

A moment's consideration shows that our idea of anything determines, not what the thing is in itself, but what it is to us. Consequently, not till our idea accords with the true nature of the thing can we *know* its truth—what it truly is. Obviously, then, we cannot know what Man is till our idea of him accords with his fundamental nature. We mistake the phenomena of his existence for the inherent essentials of his being, the changeful for the changeless, and form our idea accordingly. We see him, therefore, as sick, sinful, and dying, the plaything of forces over which he has no control, subject to all kinds of happenings, and because our idea of him is based upon the aspect the phenomena of existence wear for us. We need to see through the phenomena to the principles beyond them, and form our idea of man according to those principles. This is the one thing needful for the perception and rational understanding of being—of that which is as much more than flesh as the invention is more than the machine by which it is manifest.

First the true self-idea, then its application to the conditions and circumstances of existence. Following this course, demonstration of the power of being as greater than the power of condition or circumstance is gained. This is the teaching of our New Testament, the explanation of the mighty works called "miracles," works theoretically as possible in present

as in past days, as possible practically when one lives the life of which they are the fruits.

For many the time is past when acceptance of a creed constitutes a surety of future bliss at the expense of present pain. Belief is passive. A negative virtue is not enough. It is good to abstain from doing some things; it is better to do some others. A positive virtue, a doing rather than believing, is necessary to that true salvation that includes the present as well as the future life, that covers the ground from original sin to the latest and most subtle self-deception. It is this doing that brings us out of bondage to the old natural, and into the freedom and dominion of the new spiritual dispensation—out of the strong grasp of the law of the Old Testament and into the Christ-love, power, and works of the New Testament.

All who have gained the desired results have carried on a process of thought-grafting, using instead of serving the creative force that works throughout Nature as God's agent to foreordained ends. First the natural, afterward the possible, is the order by which the human as well as other species ascends the scale of improvement. A plum-tree bears plums naturally. It is law that every seed produces after its own kind. And yet a plum-tree can be made to bear apples. A shoot from an apple-tree inserted in the plum-tree will be nourished by the tree as its stock, and when the fruit-bearing season arrives the fruit of the shoot will be according to its kind, not according to the natural fruit of the tree. The plum is the first that was natural, the apple is the last that was possible; and, in point of desirability, the last may be first and the first last.

This illustration shows how the creative power of thought may be used for betterment of conditions, if it is once admitted that it can create conditions. That this is a fact there seems ample proof. The natural man who suffers is first, the possible man who has comparative freedom from suffering is his legitimate successor; but, as good husbandmen, we must first

do our thought-grafting. We must form our self-idea according to the eternal pattern: Man is the perfect, changeless image of God, free from all evil and suffering, with dominion over all the conditions through which his nature is manifested; and by holding this model persistently in mind graft it into the nourishing stock of existence. In time this kind of a man will appear in place of the old natural man; the ruler in place of the servant—for the graft will bear fruit according to its kind.

Knowing how to think, and persistence in right thinking in the face of all appearances to the contrary, is the secret of such success as thousands have gained; a success in accordance with, instead of contrary to, both God's law and Nature's order. Mental action from the basis of right understanding is the positive doing that must displace a passive believing. As the way of freedom from all evil for the human race, its results are the fulfilment of law. It is supported by sound logic, established by that most convincing evidence—practical demonstration, confirmed by the soul's instinctive reverence for the Almighty God that is Love: a reverence containing not a trace of the old fear of a wrathful Jehovah.

Right understanding makes of a man an individual, takes him out of the procession that is following blindly what has been placed at its head, and stands him upon his own feet, releases his faculties and powers from a cramping bondage, and enables him to work out his own salvation from all that afflicts. It restores to him the right of judgment—lost when he ignorantly submitted to human opinion as authority—and makes him co-worker with the Almighty in the fulfilment of his glorious destiny.

A RATIONAL AND POSITIVE SPIRITUAL PHILOSOPHY.

BY HENRY WOOD.

[Mr. Wood prefaced his address by the following words of welcome in behalf of The Metaphysical Club, of Boston, of which he is the President:

"Before beginning my address, I want to say an informal word of local significance to those who have come from a distance to attend the sessions of The International League. In behalf of The Metaphysical Club of Boston I give you a cordial welcome to this city. Boston is often regarded by many in the country at large as the paradise of cranks, and in a certain sense we are glad that this is so. If a little independent thinking and some freedom from the narrow ruts of the past constitute a crank, the more we have of them the better. We hope that you may gain much inspiration from this Convention, and that your stay here may be pleasant and profitable. While here you are cordially invited to visit the rooms of our Club, as you may have opportunity. They are located at 201 Clarendon street, which is near Trinity Church and the Art Museum. This is only a local postscript to the general welcome of our worthy President."]

The movement, which in a broad way is represented by this Convention, will present itself in a variety of aspects to different observers. Even could we clearly define it, in its essence, its validity would yet depend mainly upon the personal point of view. Whether called the New Thought, the Metaphysical Movement, Practical Idealism, or by some other name, it will be variously rated by the majority—as intangible speculation, or illogical and unscientific assumption—while to the lesser number, who have recognized its truth, scope, and usefulness, its value can hardly be exaggerated.

In the twenty minutes at my disposal, I shall try to interpret concisely its motive and purpose. I wish to emphasize its rationality and spirituality. Doubtless there are those present who come as lookers-on, as well as those who are already identified with the movement. Let me first offer a few suggestions to those who may term themselves outsiders, in an attempt to present simply the rationality of the new movement. We call it new, while in a deep sense no truth is new. But eternal and immutable principles are constantly receiving fresh application and adaptation. A thousand years ago, electricity was waiting to do its part in the operation of trolley-cars; but a new movement was required, simply of human coöperation. Innumerable beneficent laws of undreamed potency—physical, psychical, and spiritual—are still waiting, we might almost say impatiently, for recognition. Could we touch them with the wand of human coöperation they would spring from latency into wonderful concrete activity. We may almost imagine Truth, personified, upon bended knee, beseeching us to receive her welcome blessing.

How we have unwittingly limited the realm of orderly law! Conventional science, while of late theoretically admitting its universality, still has eyes for little beyond the physical realm. A few investigators, however, are engaged in tracing the lines of truth as they run through the realm of psychology. But these studies are confined mainly to the speculative tests and phenomena of institutional laboratories, with little or no attempt to apply them to practical human welfare. A few educators have attempted something more useful, by turning the light of psychology upon their own professional work. But any earnest recognition and helpful application of psychical and spiritual law in thought-education, the systematic use of ideals, and other helpful exercises in the sphere of mind, are yet limited to the unconventional minority.

The materialism of the age has illustration in the popular degradation of the noble term "metaphysical," which simply

means above or beyond the physical. When with a single thrust one wishes to extinguish the argument of an opponent, he usually retorts, "mere metaphysical speculation."

The moment we can convince the scientific world that the continuity of cause and effect is unbroken through the three zones of man's nature, and that the higher is normally supreme, thus forming a scientific basis for our principles, we shall graduate from any suspicion of crankiness and be tolerated as sane and regular. Then—not long hence—people will be ready to avow the higher philosophy, with the significant comment—"Yes; we always thought so!"

It must be shown that faith, instead of being a blind, expectant emotion, has a perfectly logical foundation; that thought, in its purpose, control, and effects, is amenable to intelligible law; and that a mixture of certain ingredients in the mental compound is as sure of a legitimate result as is that of material substances in the chemist's laboratory. It must be made evident that all disappointment in the practical demonstration of our principles is not in the least due to the uncertainty of their trend, but to local and personal limitations in the hospitality of their reception.

The scientific exactitude of the New Thought, to a large class of minds, has been obscured by the disproportionate prominence that has been given to its so-called religious side. The term *religion* has been so long used to define some particular system, outside of applied moral and spiritual law, that it is not easy to rescue and broaden it.

The real touchstone of truth for any philosophy or system is: Does it fit the constitution, needs, and capacity of man? Does it nourish, harmonize, and develop his threefold nature? Any guidance that can most effectively teach him the laws of his own being; refine and spiritualize his inner life and forces; aid his higher nature to maintain orderly rule over that which should be subordinate; and unfold and bring into manifestation the latent divinity within him—must be beneficent and normal.

The reasonable position of the New Thought has been largely overlooked. It is evolutionary in its spirit, quiet in its methods, and to a great degree operative without observation. It depends more upon simple statements of truth than upon external organization. Its silent inner life is penetrating and permeating existing churches, though it organizes few of its own. It is no surface affair, for "still waters run deep." These are some of the reasons why it is not more talked about.

Perhaps, to the average man, the therapeutic phase of the New Thought has awakened the most interest. When understood, the intelligent application of the laws and forces of mind for the eradication of mental and physical ills contains no element of magic, supernaturalism, or strangeness. Modern materialism has carelessly disregarded the logic of the innumerable historic straws that point to the fact that the body is the composite outcome and expression of past mental beliefs and activities. All the so-called miracles of healing with which history is crowded are due to the conscious or unconscious use of a law that can be defined and followed. It savors of an ignorant, superstitious, or blindly skeptical bias, either to deny their validity on the one hand, or on the other to attribute them to a supernatural interruption of the moral order. True, it may be a baseless superstition that starts the mental forces into operation, or even a fetish that awakens the activity of a powerful molding faith. The momentum of a stone that rolls down hill is the same whether it was started by accident or design.

Some of you may have noticed in the *Outlook*, a few weeks ago, an article entitled "The Physiological Effect of Faith." Its author was George E. Gorham, M.D. I note its significance, because it evidently represents the most intelligent and advanced thought in the medical profession at the present time. Dr. Gorham shows in considerable detail the wonderful effect of faith upon what he calls the unconscious physical processes. These include all those multiform activities which are not

under the supervision of the will, like digestion, assimilation, the heart-beat, circulation, etc., down to the innumerable other functional processes that involve every sweat-gland, molecule, and cell of the whole organism. He also contrasts most graphically the deranging effect of fear, anger, and other inharmonious mental states, upon the same wonderfully delicate mechanism. Let me give a few sample quotations. After speaking of the office of the red and white corpuscles, he says :

"If blood-cells are such important physiological elements of the body, is it any wonder that we have ill health when by fear, jealousy, or anger we are throwing the whole manufacturing plant into wild confusion?"

"From a physiological standpoint one must say that he who is cured by faith has simply complied with one of the fixed laws of the body. This law is universal, regardless of the soundness of the faith. The unconscious processes respond to faith as they do to fear, blindly."

"Cures are made under all systems of faith-healing, cures of many functional and some organic diseases, which often have resisted for a long time all regular methods of treatment."

He then recounts several remarkable examples of the cure of paralysis and other serious disorders through faith.

Now, the vital and practical problem, which Dr. Gorham does not even touch upon, is, How shall faith be invoked? The ignorant and superstitious may awaken it, though it is always uncertain, by resorting to some shrine, holy relic, priest, or in former time to some king, who was supposed to embody a divine prerogative, to be touched; but how shall one who is intelligent, and believes the world is governed by orderly law, command the desired power? Has the Creator put a premium upon ignorance and superstition? Are calm reason and knowledge a positive disadvantage to the exercise of a healing faith? Such a conclusion is unthinkable. We then come to the necessity of an intelligent and scientific basis for the saving power. The useful superstition, even though it be strong to-day, may be dispelled by to-morrow. Only truth can have any guarantee of permanent availability. The definition of faith must be broadened. If "thy faith" is to make thee whole, it

must lay hold upon eternal principles, and to lay hold of them it must know how to find them. It must be too wise to expect a capricious intervention, on the Divine part, in an economy already perfect. No! God's work is fully complete, and human conformity is all that is lacking. How, then, if we are above the plane of superstition, can we logically coöperate with the overcoming force?

The power is already latent in every human soul. Through systematic thought-concentration it may be unfolded into dominant activity in the consciousness. By law, we become or grow like our ruling ideal. We are to regulate the physiological processes by a mental renewing that will be back of them; this, not by any sudden or strained effort, but by cultivated growth. Instead of vainly dwelling on the surface of effects, we must take hold of underlying causation. We are souls having bodies, not bodies having souls.

Shall the man be in bondage to the handful of dust he has molded and erected into temporary shape, or shall he affirm lawful superiority and rule? Shall the abounding and universal divine Life be consciously received and coöperated with, or shall it be barred out through materialism and a false sense of separation? If the body be subordinate and expressive, the claims of mind or man must be advanced to the desired ideal as potentially present, here and now. Then, through the intricate processes already noted, the physical subordinate will correspond and index the same. Shall the potter rule the clay, or the clay the potter?

Made as we are in the image of God, and equipped by well-ordered law to mold and out-picture the higher prerogatives of the soul, how have we lingered in a worse than Egyptian bondage to sense and matter! However, matter, so called, is good, and only misplacement makes it otherwise. But the law of gravitation is no more normal and constant than are the corresponding laws of mind and spirit, which are written in our constitution and awaiting our coöperation.

Man, wittingly or unwittingly, creates his own conditions. Health or disease, happiness or misery, life or death, and heaven or hell—all primarily growths in the human consciousness—are respectively brought into active expression through well-ascertained law. When the great Adamic, or evolutionary, step was taken from animality and instinct into the realm of reason and recognition of the moral order, man became a virtual creator. His mind is his kingdom, and he peoples it with subjects. Through their subjective selection and molding, the objective world also falls into line and receives corresponding color, form, and quality.

Let me, in closing, offer one or two suggestions, more especially to those already in the New Thought; for we all want one another's point of view. What will best promote the spread of the Truth? It seems to me, singleness of aim. We need to be free from diffusive beguilements and entangling alliances. Avoid side issues and by-paths. Though rational, the New Thought is distinctively spiritual. It does not deal directly with surface phenomena, but with their inner springs of causation. I believe the danger that most threatens the New Thought to-day is its more or less intimate amalgamation with other reforms, whether real or theoretical, upon lower planes. If we scatter our energies in the attempted repression of mere effects, the true momentum of the movement will be lessened or lost. Without uttering a word pro or con concerning political socialism, or theoretical land systems, tax systems, money systems, labor systems, and other political questions, I believe the New Thought should be kept above and distinct. A true moral socialism will result from a free spiritual individualism. We have before us an object-lesson in the spread of one system, which we believe contains a great basic truth, even though associated with certain dogmatic extremes. Whence its great momentum? The secret is, it has never lost itself in the endless mazes of materialism. As individuals, and in other relations, we may take such posi-

tions as we please; but do not let us overload, to the sinking point, a spiritual philosophy whose message humanity is waiting to hear. The external face of society, like the human countenance, is but the exact expression of the inner forces. Better the ruddy glow upon the cheeks when it comes from within, than a coating of cosmetics from without.

The New Thought believes in the potency of God and Law, and that an aggressive pessimism, emphasizing the evil of human conditions, is unscientific and harmful, even when well meant. The seat of man's inharmony and unhappiness lies deeper. Even were external conditions perfect, a divine restlessness would possess him until he found God to be within and without—All in all. The allegory of the Garden of Eden pictures a material Utopia; but, to enter it now, men would have to take a spiritual anesthetic and be carried backward. The sweat, toil, and unrest of the present evolutionary plane are infinitely better and higher. It contains a supernal element, of which an Eden is destitute and which can never go back to latency. Like leaven, it will work from the center outward until all is leavened.



THE ABUNDANT LIFE.

BY SARAH J. FARMER.

"I am come that ye might have life, and that ye might have it more abundantly."

Down through the ages these words have rung like a joy-bell. We have heard them. We have repeated them again and again. To-day they sound in our ears and bring a new revelation. We call it the New Thought, but the only thought in the universe is God—"the same yesterday, to-day, and forever."

What is this newness about which we talk like children?

This, too, is answered in the old, familiar words—"newness of life." It is the new revelation that comes to the individual when for the first time there flashes in upon him the meaning of the Incarnation—the Power that worketh in us. We hold our breath as the mysterious words are opened to our rapt gaze—"that ye might be filled with all the fulness of the God-head, bodily." What!—we who have thought ourselves "weak worms of the dust," are *we* called to this high goal? With a humility that sends us to our knees, but with a joy that the world never before gave us—a joy too deep for words—the conviction fills our being that nothing less than the attainment of this birthright can satisfy the immortal soul.

In this moment a voice breaks the silence: "Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee." St. Augustine walked in this Path, pointed out by sages of old, and found it the path of peace. We, too, must find it; but how? We have put such a halo about the head of the one who came to be to us "the Way, the Truth, and the Life," that our eyes have been blinded and we have groped our way in darkness, sometimes crying out with Siddartha—

"I would not let one cry
Whom I could save! How can it be that Brahm
Would make a world, and keep it miserable,
Since, if all powerful, he leaves it so,
He is not good, and if not powerful
He is not God?"

In this maze of doubt, how can we find our way? By changing our thinking. "Repent, repent, for the kingdom of heaven is at hand," was the warning cry of one in the wilderness. It had been to him a wilderness—he had found it the kingdom of heaven; and his warning cry, "Repent!" means (literally translated) "Change your thinking!" You think life a vale of tears, where only misery and trouble reign; change your thinking and you will *know* it to be the kingdom of heaven, where love, peace, and joy abound. This is

what the phrase *New Thought* means. It is simply putting ourselves in new relation to the world about us by changing our thought concerning it. The moment that we begin to conceive of the creative power of thought, the abundant Life has consciously begun in us. It was always there, for it is the only Life; but while we were unconscious of it we missed its joy. Now we know that we alone are responsible for our environment, our attitude of mind, our misery or peace. We are not creatures of circumstance; we are creators, "heirs of God and joint heirs with Christ." In this moment of revelation our relation to Him changes. Hitherto we have followed Him afar off, worshipping Him with a blind faith that sometimes carried us to mountain-tops of revelation and sometimes left us in valleys of despair.

Now, all is changed. Jesus, who grasped this truth and through overcoming attained his birthright of the Son of God, becomes to us a Savior in very deed and truth—a mediator between this vision of God to which we are called and the narrow life of self that we have known. Though fashioned in the form of man, He thought it "not robbery to be equal with God." With fear and trembling, we listen to his words with a new spirit of interpretation and find that He calls us to manifest not only the power of the indwelling God that He showed to the world, but to do "even greater" things. Men and women who listen, ask yourselves this question: Can it be possible that it has taken Christianity nineteen hundred years to come to the realization that we who take upon ourselves the name of Christ are called to reach the plane of life that Jesus of Nazareth reached, and to do the works that He did before the fulness of time can come in which He can reveal the "other things" that even then He had to tell but could not because his disciples could not bear them?

The whole creation groaneth and travaileth in birth, waiting for the manifestation of the Sons of God—waiting for you and me to turn from seeking after the things of self and

to give ourselves in gladness of heart, first to realizing within ourselves the fruits of the abundant Life, and then to bestowing it upon others by simply *being*. Said Carlyle:

"The ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. . . . O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: The thing thou seekest is already within thee, 'here or nowhere, couldst thou only see it!'"

We give unto others only that which Emerson says we cannot give—that which emanates from us. To speak the word that shall impart the abundant Life we must consciously *be* that Life. We must say with Paul—who caught the secret that Jesus sought in vain to impart to his disciples, and that he could teach them only by going away from them—"It is no longer I that live, but Christ that liveth in me." Did the thought ever come to you that Jesus took those words upon his lips when He said?—"The words that ye hear me speak and the deeds that ye see me do are not mine, but the Father's who dwelleth in me." That He, too, must overcome the temptations of the Son of Man before he could consciously become the Son of God, to whom all power is given in heaven and earth? Tempted at all points like as we are, and yet without sin, through overcoming he rose in his consciousness, step by step, toward union with his Father, until at last the full glory burst upon Him and men hid their faces, unable to bear its radiant effulgence.

In all ages of the past, thousands of years before the birth of Jesus, great souls caught the vision of the Christ and tried to attain unto it by making the choice between "the way of greatness or the way of good," and by treading the paths of life "with patient, stainless feet." In this way Siddartha became the Buddha. A kingdom was not too great a price for him to pay for this "pearl of great price"—the abundant Life.

"One even as I,
Who ache not, lack not, grieve not, save with griefs
Which are not mine, except as I am man;—
If such a one, having so much to give,
Gave all, laying it down for love of men,

.
Surely at last, far off, some time, somewhere,
The veil would lift for his deep-searching eyes,
The road would open for his painful feet,
That should be won for which he lost the world,
And Death might find him conqueror of death.

This will I do who have a realm to lose
Because I love my realm, because my heart
Beats with each throb of all the hearts that ache,
Known and unknown."

Six hundred years later Jesus showed us a harder task—to be "in the world, and not of it;" to hold wealth as a wise steward and administer it for the good of humanity, not for the gratification of self.

There were times in the life of Jesus when he went apart to the mountains or the desert and spent whole nights in prayer, not as an example for us to follow, but because the world-thought weighed him down so utterly that only by going apart into the silence could he keep his conscious connection with the Father, which was the source of his power and the strength that enabled him to finish the work his Father had given him to do.

To-day, times are different. This is shown by this great international gathering of men and women within a score of miles of the City of Peace in which people were once hanged for manifesting the power of the abundant Life. How shall the hunger and thirst after righteousness that bring us here be satisfied? Does it seem too great for you? Too wonderful? You cannot attain unto it? "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." What is rest? Listen to Henry Drummond, of our own day, who not only found it himself but imparted the secret to others, especially to young men:

"It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who says, with Browning, 'God's in his heaven, all's right with the world.'"

How can we attain such faith? By taking our mind from such securities as houses, lands, stocks, bonds, safety-vaults, banks, and even friends, and, placing it upon Him whose these are.

The humble Swamis of India, who go forth literally without purse or scrip, or even an extra staff, find true the words of their Vedas—"Those who think on Me, with love and devotion in their hearts, find all that they need at their very door, brought by myself [literally, on my shoulders]." Did you ever fully realize what it means to be God's "shoulders" to the saint who trusts his providing care; or to be the hands by which He leads home some wandering child; or to be His feet to carry to those who know Him not the gospel of peace? If not, go home to the silence of your own room. Enter the closet of your own soul, and pray to the Father to reveal himself *in you*. Prayer is the ladder by which we climb to heights of conscious being where our prayer is answered before it is uttered. "Only in meditation the Mystery speaks to us."

Delightful solos were rendered by Mrs. Pauline Clark, with Miss Lida J. Low as accompanist.

SESSION OF WEDNESDAY MORNING, OCTOBER 25, 1899.

At this session the addresses were as follows:

THE VALUE OF SOCIAL IDEALS.

BY LEWIS G. JANES, M.A.

The most suggestive and instructive idea that modern science has brought into the world of thought is the doctrine of Evolution. The broadest generalization of science, it shows that a single method characterizes all the manifold world-processes, from the development of suns and planets to the growth of philosophic systems. It therefore points unswervingly to a monistic interpretation of the nature of that Infinite Reality of which every world-process is a finite manifestation.

In the earlier and more objective phases of the exposition of the doctrine of Evolution, it dealt chiefly with physical phenomena, and in the human world—with these phenomena as they relate to the structure and physical peculiarities of the human individual. The law of heredity was emphasized, and the general tendency of evolutionary studies was toward the negation of freedom. It gave a sort of fatalistic or deterministic trend to philosophy—so far as philosophy has been influenced by early evolutionary studies.

Herbert Spencer led the way in the application of evolutionary principles to the investigation of mental phenomena, but he did not wholly escape from the deterministic tendencies that seemed to be involved in the facts of cosmic and biological evolution. To him more than to any other man we are indebted for laying the sure foundations for a science of sociology; but his work was based largely on the study of primitive social conditions, emphasizing the factors of heredity and objective environment; and it therefore necessarily magnified the determinative influences in all the processes of social growth. An individualist in his political philosophy, Mr. Spencer yet

seemed to make the individual scarcely more than a cog upon the wheel of life, which was turned by forces over which the control exercised by the voluntary action of individuals or societies must be infinitesimal.

Within the last decade the attention of philosophic evolutionists and sociologists has been directed more explicitly to the nature of man as a social being. While studies in this direction have not diminished the significance of those antecedent, determinative influences which are potent in all the processes of social evolution, yet they have brought to the front other factors of which due account must be taken in all efforts at the formulation of a true sociological science.

Accepting the conclusion of Mr. Spencer and other sociologists that society is an organism, corresponding in its life processes in many respects to the lower individual organisms, it has been found to differ from the higher animal and human organisms in the fact that there is in a society no sensorium—no common brain and unified consciousness that directs its movements and experiences the rewards and penalties of its right and wrong actions. Consciousness exists only in the individual. All communities, indeed, have thoughts and feelings held by their individual members in common, and in this sense we may say there is a social mind; but as Professor Giddings, our ablest American sociologist, declares:

"We must be careful to avoid associating false conceptions with the terms 'social mind' and 'social consciousness.' They do not stand for mere abstractions. The social mind is a concrete thing. It is more than any individual mind and dominates every individual will. Yet it exists only in individual minds, and we have no knowledge of any consciousness but the consciousness of individuals. The social consciousness, then, is nothing more than the feeling or thought that appears at the same moment in all individuals, or that is propagated from one to another. The social mind is the phenomenon of many individual minds in interaction, so playing upon one another that they simultaneously feel the same sensation or emotion, arrive at one judgment, and perhaps act in concert. It is, in short, the mental unity of many individuals, or of a crowd."*

**Principles of Sociology.* By Franklin H. Giddings, Ph.D., of Columbia University, New York.

Thus interpreted, the social consciousness is indeed a very primitive and important factor in human experience, but one that allies itself to the lower rather than to the higher and more progressive tendencies in social evolution. It is more potent among the lower animals than in human societies, as exemplified in those common impulses that suddenly seize a herd of animals and impel them to common action—impulses often akin to frenzy or unreasoning fear. In the human world, such influences are potent in spreading epidemic attacks of certain forms of disease, and are also illustrated in riots, revolutions, and the frenzied action of mobs, and in a less objectionable way in the phenomena of the religious revival and of the political campaign.

The course of action that a body of men or a society will take, when under the influence of this common emotional impulse, is determined not at all by reason or reflection, but almost wholly by suggestion. If left to itself, without guidance, it acts like a purely animal prompting, and is almost always destructive in its results. It is such an impulse that sways an army in battle, dispelling the physical tendency to fear that would overcome and paralyze the single individual. It may move to deeds of heroism or to dastardly acts of looting, ravishing, and plunder; it may be directed in an orderly way by the command of a leader, or fall into a disorderly panic—its direction being determined largely by the suggestion of the moment.

The sources of the suggestions that direct the movements of these common social impulses are chiefly two: individual leadership and the influence of social ideals. Where the latter motive is weak, the former is usually dominant. Where the social ideal is strong and well defined, it usually controls both the leader and the crowd; so that the dual sources of suggestion are unified, and the result in action is correspondingly intense and effective. Where the social bond is weak, as in most savage and primitive communities, social ideals are undevel-

oped, and the social impulses, though strong, are moved almost entirely by the suggestions of individual leaders. The social purpose is unstable, and a change of leaders is likely to give it an entirely new direction. In more stable and civilized communities quite other phenomena are manifest. Love of country becomes a dominant ideal, and nerves the defenders of their native land to heroic deeds like those of Leonidas and his Spartan three hundred at Thermopylæ. When love of country is supplemented by the higher ideal of respect for the rights and liberties of the individual citizen, the community in which these ideals are controlling motives becomes almost unconquerable. It was such a motive that carried our forefathers triumphantly through the conflict with the Mother Country, and laid the enduring foundations of the American Republic. Patriotism, however, is sometimes, as Dr. Johnson declared, "the last refuge of a scoundrel;" and patriotic motives, skilfully played upon by the demagogue or designing politician, are as fatal to the welfare of nations as they are beneficent when rightly understood and wisely guided.

Social ideals, scientifically formulated and wisely directed, in accordance with the everlasting laws of social justice and equity, often render a community impregnable against the assaults of a foe much greater in numbers and in material resources than itself. God is not always on the side of the strongest battalions. There is real atheism in this oft-quoted saying of Napoleon. Shakespeare gives us the truer insight:

"Thrice is he armed that hath his quarrel just;
And he but naked, tho' locked up in steel,
Whose conscience with injustice is corrupted."

But if right social ideals are potent for the upbuilding of stable and enduring civilizations, equally potent are wrong ideals in the promotion of those tendencies that make for social degeneracy and decay. The thought that makes for health in human societies becomes, if perverted, the prolific mental soil in which are bred the disease-germs that undermine and

destroy the social organism. It was said by one of old, "Ye cannot serve God and Mammon;" and how often in the history of nations has the mad greed for gain and dominion undermined empires and sapped the life-energies of the most powerful States! Egypt, Assyria, Babylonia, Phœnicia, Greece, Rome—where are they? Once the most powerful nations on the earth, exemplars of the highest extant civilizations, to-day are but stories in the pages of ancient history.

If we read between the lines of these pathetic accounts of the abortive efforts of men to create enduring social and political institutions, we shall see that the causes of the death of nations have always been mental and moral; the maintenance of wrong social ideals, or the decay of right ones. "When the causes are examined that led to the successive ruin of the various peoples with which history is concerned," says M. Gustav Le Bon, one of the most suggestive writers on the problems of social psychology, "whether the people in question be the Persians, the Romans, or any other nation, the fundamental factor in their fall is always found to be a change in their mental constitution resulting from the deterioration of their character. I cannot call to mind a single people that has disappeared in consequence of a deterioration of its intelligence."* M. Le Bon further shows that in nations having no definite ideals, beyond the hasty enjoyment of rapidly acquired advantages, the citizens abandon to the State the care of public affairs; they soon lose all the qualities that had made their greatness, and easily fall a prey to dissensions within or foes without. Against this fate no education that is merely intellectual can avail. He says: "It was when Rome already bore within it the germs of its approaching decadence that it counted the greatest number of men of culture, artists, men of letters, and men of learning. Almost all the works that have made its greatness date from this period of its history. But Rome

*The Psychology of Peoples: Its Influence on Their Evolution. By Gustav Le Bon.

had lost that fundamental element which no development of the intelligence can replace: character."

One of the inferences drawn by M. Le Bon from the unquestionable facts of history is that our educational systems are fatally defective in the direction of character-building, not merely in the individual but in the community. They are too much given to machine methods. They respect too little the individuality of the future citizen. There is little training of the conscience and will, and that instruction which is purely intellectual is too vague and diffuse. Their ideals and aims are unscientific. It is by the weakening of the will-power rather than by special vices that the character of a community is undermined. By this I mean not merely the power of overcoming occasional obstacles by a spasmodic action of the will, but rather the power of mental concentration: the ability to hold the mind steadily to right thoughts and right ideals, by which means alone can such thoughts and ideals be objectified in customs, laws, and institutions. In the cultivation of this faculty our popular methods of education are defective.

The teaching of all history reenforces the conclusion of the scientific student of the laws exemplified in the evolution of societies that all permanent social integration must proceed from within and rest upon the assured convictions and well-established social ideals that have been created in the minds of the individual citizens. The mere machinery and outward institutions of the "body politic" are of little avail unless they are sustained and informed by this inward soul of personal aspiration and assured conviction.

To have better governments, more peaceful relations between nations and individuals, a forward movement toward a world-federation, we must first have better and wiser men and women, citizens of such steadfast integrity and devotion to high ideals that they will create a *zeit-geist* that shall control and wisely direct these common social impulses that make for good or ill—for the upbuilding or the destruction of nations

and civilizations. The education that will accomplish this is the education that we need. As Carlyle has said:*

"The Spiritual is the parent and first cause of the Practical. The Spiritual everywhere originates the Practical, models it, makes it: so that the saddest external condition of affairs, among men, is but evidence of a sadder internal one. For as thought is the life-foundation and motive-soul of action, so in all regions of this human world, whatever outward thing offers itself to the eye is merely the garment or body of a thing which already existed invisibly within; which, striving to give itself expression, has found, in the given circumstances, that it could and would express itself so. This is everywhere true; and in these times, when men's attention is directed outward rather than inward, this deserves more attention."

The great leaders of men, especially those who are pre-eminent in moral and spiritual leadership, are always superior to those common movements of popular impulse which are closely allied to the animal instincts. The politician or military leader sometimes diverts them to his own ends, or rides them into the port of his ambition; but he is never mastered by them. The community that has them most completely under the control of well-defined and scientifically created social ideals is most secure in its liberties. A republic in which such ideals are not dominant is a body without a soul; it is a republic in form only, and its days as a government "of the people, by the people, for the people," are surely numbered.

All true social progress is away from the conditions in which these unreasoning popular impulses are dominant—away, therefore, from militarism, which always fosters and sustains them; from State socialism and communism, which subordinate and undermine the character and autonomy of the individual; and from all restrictive and autocratic forms of government, which by a natural reaction always tend by revolution to lapse into anarchical or socialistic conditions. Social science demonstrates that all true movements toward the integration of societies must proceed from within, and depend for their permanence on the free volition of the true-hearted men and women who constitute the State.

**Latter Day Pamphlets, VIII. By Thomas Carlyle.*

The stone which the Fathers hewed, but which the builders of to-day have apparently rejected, "consent of the governed," must become the head of the corner in all future efforts for the spread of free institutions. The ideals of personal right and individual liberty, which they declared to be unalienable, will yet win a world-wide recognition; for they are based upon the everlasting realities of social science and the moral law. Science and philosophy thus supplement the loftiest teachings of the great apostles of religion by emphasizing the law of Love as the strongest motive force for the redemption of the world. By painful experience, if we are not wise enough to accept the teachings of science and the admonitions of history, we must be led to see that this ideal is practical; that "bullets first and Christ afterward" is obsolete paganism and not Christianity; that force never created the soil in which the seeds of self-government and lofty social ideals can take root and grow. Not in this way, O blind leaders of the blind, can our missionary movements for the salvation of the weaker races be pushed to successful issue. "Hast thou considered," says Carlyle, "how Thought is stronger than Artillery-parks, and (were it fifty years after death and martyrdom, or two thousand years) writes and unwrites acts of Parliament, removes mountains, models the world like soft clay? Also, how the beginning of all Thought worthy the name is Love; and the wise head never yet was without the generous heart?"

What Mental Science affirms as the sound basis of health and sanity in the individual, Social Science thus posits even more emphatically as the sure foundation of health and sanity in the social organism; the causal efficiency of thought and the commanding influence of right ideals. Seeing this truth, it is ours to spread its good tidings wherever our influence may reach—that, at no distant day, it may transform our politics, revive the nobler tendencies in our religious movements, inspire our statesmanship, assure justice and equity in our industrial and economic relations, promote peace at home and

abroad, and in its sacred name proclaim the brotherhood of man and the possibility and ultimate certainty of realizing the prophetic dream of a "Parliament of Man, a Federation of the World." Walt Whitman writes :

"And now, gentlemen,
A word I give to remain in your memories and minds,
As base and finalé too of all metaphysics.

.
Having studied the new and antique,
the Greek and Germanic systems,
Kant having studied and stated,
Fichte and Schelling and Hegel,
Stated the lore of Plato, and Socrates greater
than Plato,
And greater than Socrates sought and stated,
Christ divine having studied long,
I see reminiscent to-day those Greek and
Germanic systems,
See the philosophies all, Christian churches and
tenets see,
Yet underneath Socrates clearly see, and
underneath Christ the divine I see,
The dear *love* of man for his comrade, the
attraction of friend to friend,
Of the well-married husband and wife, of
children and parents,
Of city for city, and land for land."

Yes; the greatest, most practical, and most efficient of Social Ideals is *Unselfish Love*.



THE POWERS INVISIBLE.

BY MRS. C. JOSEPHINE BARTON.

From the approximate present back to the time when the ready "follower" of the divine "Me" cried in bewilderment, "*Show us the Father and it sufficeth us,*" the plea of the un-

enlightened has been, "Give us a *sign*." In the light of the present Golden Age the mountain-tops of thought glow with a living radiance and the neglected places and darkened declivities of the mentality are quickened by Wholly inspiration. The living soul awakens from the troubled dream of theory and doubt born of an enslaving tradition, and perceives in the sunburst of Truth that crowns the nineteenth century the real truth about Life and Being.

Man is a conscious thinker. He has had to ask permission to perform this natural function, and, unless he could prove his copyright to think, has been refused. Later, the clergy said with awe, "Behold, he *thinketh*! Remove from him all food for thought, so that our prescribed doctrines may save his soul!" The present time is the first in the history of the race when the solitary man—inspired by his own inherent courage—has stood erect and said aloud, "I will think for myself." This thought expressed is encouragement to others, and many voices are saying, "Teach me the Way, O inspired Thinker." And the joyful reply comes: "The God whom you have been taught to fear is a product of ecclesiastical imagery. 'Whom you have ignorantly worshiped' I now declare unto you."

There is no God of sorrow and revenge. The magnetic exhortations about a deity crucified for unworthies who should always be sorry were emanations of the emotional nature (a legitimate phase of the soul's growth), beclouded by superstitions that are forever past. Like the sun miniaturized in a dewdrop, so an ideal image of the invisible powers was miniaturized in the minds of men. One cannot rise higher than his highest ideal. Every god has been a manufacture out of man's highest ideal. The Greeks painted their gods, and carved them in their marbles. Thus did the Greek attain to such marvelous perfection in art. The noted galaxy of masters was completed by the name of Apelles, so excellent for ages that painting was called "the Apellean art." Euphranor,

eminent for richness and naturalness in color, fashioned his Neptune in the most transcendent tones of majesty possible—after his highest ideal, having still to represent Jove yet more august. But it is said that every power of thought had failed him of the point he would attain. By thinking in an orderly way he might have risen to a still higher ideal, if he had but known. He should have “put on new courage,” should have marshaled his Wholly meditations, and so have clothed himself with majesty and power. Power is invisible; it acts in the silence.

The method of the Elohim is orderly throughout all Nature. Its processes are not ordered by some deity; they are inevitable, and must be received in an orderly and systematic way and be received direct from the Source of Power. “Original ideas” are those that come direct from the Infinite and are not related to phenomena. Borrowed ideas are those that come through reflection from some one else. The first came laden with power; the latter, reflected like light, contained no actinism and gave no life-power. The Hebrew word *Elohim* means “The Invisible Powers.” Though these powers are unknowable altogether, they are forever precipitate toward revealment according to man’s capacity—in the unfoldment of his consciousness and powers of original perception.

Life is the *Everlasting* principle of Being, or Mind;

Truth is the *Understanding* principle of Being;

Love is the *potent* principle of Being.

Life is the Omnipresence,

Truth is the Omniscience, and

Love is the Omnipotence of Being, or Mind.

Universal wisdom is an endless scroll whose unrollment is an everlasting precipitation of the Ideal revealment. The invisible Powers we have named are, in their united harmony, the only God there has ever been—the only heavenly Father that men have prayed to. Is it cruel that I should tell the truth? Is it unkind to take from you the loving Father of tender mercies, but with revengeful wrath, and give instead the

plain, sweet Truth that makes you free and that is in itself a universe of *changeless* Love? Is it a mistake to dethrone the stern Judge, who, while he says to some, "Well done, good and faithful servant, enter into joys," utters the unendurable sentence, "Depart, ye accursed, into torment forever," to the majority of his creatures, and place in his stead the true Elohim of *changeless* Love and Perfection? As a man soweth, he reaps. It is the law. But, when a man rises above the temptation that caused the reaping, there is no more *occasion* for chastisement.

Many years ago Hermes stated that matter is motion. Motion is the resultant of force, and matter is but the shining surface of a network of limiting lines. It is not motion, but is propelled by motion. When you meet somebody it is not the man you see, but his instrument. He is not confined to the instrument; it is confined to him. The body is not the symbol of the ideal Self, for the Self receives its power from the Invisible (or original) Source, and the body is propelled by this power, second-hand. The body is the partial outpicturing of his ideal of himself. His body will show forth limitation so long as his ideal of himself is limited. When he conceives the unlimited in thought, then will he be able to dismiss limitation—be "able to lay his body down and take it up again." It is by limited idealizing that man stamps failure where his will would make the body the fit temple for Iaccos, the Shekinah of the perfect Self. The soul, though truly immortal and of infinite Life, is not equal to the Lord-self because of its belief in limitation. It is the "breath" of Life from the spiritual Self.

In order to obtain a clear comprehension of our real relation to Infinite Mind, we must have a clear perception of the nature of Universal Principle and its processes. Universal Principle expresses—through the invisible powers—the Ideal, and that Ideal partially formulates or expresses a soul that ultimates in the body. Visible things are fractional. Indi-

viduality is the only unit. The Image of the Universe is the highest possible product of Infinite Mind, and there is nothing between Universal Life and the Holy Unit, Man. It is here the work of the Elohim ceases. *Man* is the worker henceforward, and the blessing and the sanctification from heaven are upon the seventh—the day of Manifestation forever. Matter is but innocent outline, and may be dismissed as easily as it was formulated. It changes constantly. Absolute Truth is found only in the Abstract. Soul is the only sinner, and the gage of the degree of his shortcomings is in his *intentions*. As thinking results in ideas and ideas crystallize into forms, and since the soul has a free will to think as it pleases, if it works with good intentions it is true to Principle and its work will be without flaw. But if it wills to think error-thoughts, such thoughts come forth according to the pattern held in the thought.

The most “solid” of all “material substances” is least substantial. Natural science has been amazed at the power of the cathode rays—amazed that an invisible force can penetrate material that has been called solid and opaque and travel through it as if it were nothing. They are astounded “before its suggestiveness” and intimations of the awful immanence of the all-powerful Forces; yet they have not seen the natural growth toward the Immaterial and the only Powerful. From the Azoic age of rocks to the fossiliferous products of the Silurian and subsequent ages, and on through the time when water was the motive-power in mechanics to the period when steam moved the mighty engines, adding still new wonders, man, inspired by the lightning’s flash, caught up the zigzag thread and harnessed it tame and obedient to his intricate but splendid plans. Thus man has progressed—learning more and more of the spiritual and perceiving more and more that Power lies not in the apparent and ostensible but in the Invisible and Immaterial. From the insubstantial rock to Spirit—the only substance—man’s understanding has risen.

When an idea is clothed in power, Science puts on her beautiful garments. When reason declares that ideas are the most real of all entities, material science photographs a thought and bridges the chasm of difference with everlasting sunshine.

In every act the human soul should first seek the Source of supply by realizing the omnipotence of the Elohim—the powers invisible. If there are still doubts, the actual proof may be given. Three steps are necessary in the establishment of the truth of the statement that the invisible powers of the Elohim are universal and the only powers:

I AM is a self-evident proposition.

Since I AM, there must be a CAUSE of my existence.

So far the two propositions are self-evident, and must be accepted without proof.

That *the Cause of my existence is the universal and only Cause of all existences*, may be more difficult to make comprehensible. Yet if by means of the figure we can show that there is uniformity of phenomena throughout all natural processes, it will lead to the inevitable conclusion that the Elohim are the one and only Cause of all things.

We begin with the mineral kingdom. Rocks are apparently unintelligent; yet they crystallize into perfect shapes by the judicious rushing together of the minute atoms. These inanimate things march duly for their places and fill just so much space exactly. No well-drilled army can compare with the precision of march and movement—showing that they are mathematical and orderly and scientific. This is because they are filled with the same Intelligence that moves all Nature. They are moved by Life, drawn by Love, and locate mathematically because Truth in them compels.

Flowers open with praise. In the gentle unfolding of their petals there are cadence and a harmonic tinkle as of far-off bells when fruitful polen falls. Every leaf and plant and tendril comes forth from perfect fashioning. Life brings them forth, Love beautifies them, Truth perfects them. "Behold

the lilies of the field." They have no will save that of the Invisible. Self-willed man—before his will is unified with the Will of the Invisible—is not so perfect as one of these. But for man's belief in *material* power, the blooming flowers might be immortal. Man has dominion; and when he finds his strength within the Elohim only, then will Nature put on her beautiful garments, and instead of the thorn and poisonous weeds there will bloom sweet flowers. Opal-tinted fruits are fashioned in the silence. Nature leaves no point untinted, unformed, or incomplete. Intelligence moves them into expression, and they spring forth into manifest life.

In the animal kingdom the same uniformity obtains. Perfect law and order characterize all natural phenomena, and show conclusively that the invisible powers are the *Universal Principle* of all things.

"Seek first the kingdom of heaven," always just before undertaking *any* work. Seek the Invisible—the silent and perfect Powers—the Spiritual and Abstract; for this is the place of perfect Power: the retreat of perfect Harmony.

In any need or emergency it is always sure success first to be silent, and the invisible harmony of the Elohim will become consciously yours. Do not give it a name. As soon as a thing is labeled it is outlined with limitations. The ancients were not satisfied with their gods and kept on making more. We have not been satisfied with the Jewish God and his character, and so have been driven to seek the living and true *Principle* of all the Universe.

Now we know that Love enfolds us; Life continues with us; Wisdom and Truth and perfect Intelligence are ours forever. The Invisible Powers are forever at hand ready for our use, and they are Universal and Eternal. These Powers are yours. Begin all effort from the center of silence, and leave the perfect manifestation to Nature; for you have already finished the work.

AFTER CHRISTIANITY, WHAT?

BY THE REV. SOLON LAUER.

There is a story of an English candidate for Parliament who was stating to an audience what good things he would do for the people if elected. "Will you vote for an alteration of the Decalogue?" shouted a wag in the crowd. Now, this candidate had perhaps heard of the Decalogue, but, if so, had forgotten that it meant the Ten Commandments of Moses; and so, turning to a friend on the platform, he asked, in a whisper, "What the deuce is that?" The roguish friend replied treacherously that it referred to flogging in the army. Turning to his expectant hearers, the candidate made reply: "If elected I will vote, and indeed I will move, for its total abolition!"

I trust that none who have seen the announcement of my subject may think that I, like this aspiring politician, design to overthrow the foundation of morality. When I say "Christianity," I mean the doctrines and usages of the Christian churches. That these have undergone a tremendous change within the last fifty years, no close observer can deny. That they will undergo still further change every believer in human progress must admit. From Calvinism to Unitarianism is a long way, but Unitarianism is not the end of it. Unitarianism may have reached its limit, but bold explorers are pushing on—past the stakes driven by Channing and Parker—to explore the vast unknown. Unitarianism has carried the evolution of Christianity as far as Christianity can be carried. Those who pass beyond the present position of Unitarianism must leave Christianity as a systematic religion behind them and enter the field of universal religion. Timid souls shrink from this bold step. The Unitarian body falls back upon what it

calls "the religion of Jesus," as if this would prove a safe and respectable substitute for Christianity.

But what is the religion of Jesus? Out of the dim mists and silence of tradition we can hear no very certain answer to this question. When a rich young man asked Jesus what he should do to be saved, Jesus is said to have replied, "Keep the commandments"—mentioning some very good rules of conduct. If religion is that which teaches what we must do to be saved, this reply may be taken as a statement of what is the religion of Jesus. But if this is the religion of Jesus, it is also essentially the religion of Buddha, and Confucius, and Mohammed, and Socrates, and Epictetus, and in fact of all who think rationally upon the subject of morality. Even our great skeptic, Ingersoll, indicated his satisfaction with this sort of religion. If this be the religion of Jesus, it is certainly not the religion of the churches founded in his name, and there is no valid reason for naming it Christianity—more than for calling it Buddhism or Confucianism. The fact is, when we have discarded what is irrational and unscientific in the gospel of the New Testament, very little remains that differs in any great degree from the essence of other so-called sacred books. Most of them are characterized by stories of so-called supernatural phenomena. The New Testament is very rich in such; and, if one-half that is recorded there be true, primitive Christianity was much more indebted to these marvelous phenomena for its remarkable progress than to anything peculiar or essentially superior in the teachings of Jesus. The sick are healed by some mysterious agency; luminous forms appear to the disciples as guides and co-workers; chains are struck from the limbs of prisoners; prison walls are shaken by invisible power, and prison cells illuminated by a mysterious light; men speak in unknown tongues, or in their native language under what seems to be a supernatural impulse. These strange phenomena certainly distinguish primitive Christianity from the ethical movements of Greece and Rome, and are so far dis-

inctive; but as they have been common to other religions, and have long since disappeared from the Christianity of the churches, there is no need to call them by the name *Christian*, should they be found occurring in our modern life. They belong to universal religion, whose office it is to study them scientifically.

Granting that ecclesiastical Christianity is passing away (which, of course, is a concession many will not make), the question is forced upon us, What is to take its place? Ralph Waldo Emerson once remarked that there was "a whole generation of ladies and gentlemen out in search of religions." This remark is very applicable to the present day. Thousands of thoughtful and earnest persons realize that the Christianity of the churches cannot much longer meet the spiritual needs of a progressive race. If we look about us we find several movements that aim to take the place of decadent Christianity. There is Ingersollism, exalting the things of this world but ignoring the whole spiritual nature of man. There is Spiritualism, with its alleged demonstration of human immortality. There is Theosophy, with its finger pointed backward toward "the lost mysteries of antiquity"—a movement including much that is pure and lofty, amid much—alas! too much—that is absurd and preposterous. Then there is "Christian Science," discovered and copyrighted by Mrs. Eddy, which, in its idolatry of the Bible and Mrs. Eddy and its spirit of dogmatism, is so like unto the Christianity of the Pope of Rome that perhaps we can hardly treat it as a substitute.

In addition to these distinct movements there is another movement which as yet is largely unformed, but which seems to be tending toward something definite and distinctive. In this movement are found many who call themselves Christian Scientists, but who are Christian Scientists in much the same sense that Martin Luther was a papist—many who call themselves by other names, but who agree upon many essential points.

Although I have spoken of Spiritualism, Theosophy, and Christian Science as separate movements, the fact is there are no very distinct lines of demarcation between them. All have certain things in common, and perhaps a broad and generous interpretation of each would remove most of the points of seeming antagonism. Certain it is that there are thousands of persons who read the literature and attend the public meetings of all these movements, and who find much to love and admire in them.

History teaches that in the decline of any great and dominant philosophic or religious system various movements arise and flourish, each one making some contribution to the new system that is to take the place of the old. Gradually errors are eliminated, truths are made prominent, a process of synthesis takes place, and the result is greater coöperation and unity of effort. The chief duty of all who perceive the passing away of the present ecclesiastical system is to study with a sympathetic mind every new movement that arises among the people. No system of religion ever sprang, like Minerva, full-armed and complete from the being of Zeus. Systems of thought grow, as man himself has grown, from savagery to civilization by slow and often painful methods. When the new system comes, it will be found to include the labors of many earnest minds, brooding on the problem of human life and destiny. It will be the fruit of the tree of the new humanity, whose leaves are for the healing of the nations.

If I may be allowed to indicate what I believe will be the outcome of the present struggle in the religious world, I will do so briefly. I believe that the idea of God is to be enlarged and ennobled, until it includes Herbert Spencer's statement of "an infinite and eternal energy, from which all things proceed;" Matthew Arnold's conception of "a power, not ourselves, which makes for righteousness;" St. Paul's statement of a Spirit "in all, through all, and above all;" "in whom we live and move and have our being." In the midst of the seem-

ing diversity and discord of Nature we are to know, with Pope, that—

"All are but parts of one stupendous Whole,
Whose body Nature is, and God the Soul."

When we have once recognized the truth of the unity of all life, we shall be ready to sit in deep meditation with Buddha, our soul filled with the consciousness of our union with Brahma, the Supreme; or to stand with Jesus on the Mount of Transfiguration, where the consciousness of our oneness with "The Father" transforms the body of flesh, and makes it luminous with the light of the awakened spirit. We shall then understand the mystic language of all scriptures, for we ourselves shall have penetrated the veil of the temple and gazed upon the glory of Divine Life.

Along with this conception of God as the Life of all that lives, there will come the conviction of the immortality of all life. That which is *alive* cannot die—appearances to the contrary notwithstanding. Forms are many, but Life is one. Then we shall know that all apparitions, all voices from the invisible, all marvels and miracles, are but the attempts of that Life which is hidden to reveal itself to that which is outside the veil. While we depend upon these signs, we can, at best, see but "as thro' a glass, darkly;" but then face to face. We must live the life to know the doctrine. Emerson says, "When immortality is taught as a doctrine, man is already fallen." While we trust to signs, we can only believe. When we live the life, we know. Men are converted to a belief, but they must *grow* into a knowledge of this fact.

When we have entered into the consciousness of the unity of all life, and have felt our divinity, we shall no longer depend upon tables of commandments, but shall perceive the Law as written upon our own hearts, and obey that as the means of attaining health and harmony. No Decalogue ever included all the commandments necessary to human welfare. No Beatitudes ever embraced them all. Man must find his laws

within himself; he must find his heaven and hell within himself; and Divine Judgment, Forgiveness, Atonement, must all receive their interpretation from this interior point of view. When these doctrines are so interpreted they will be found to coincide with the esoteric doctrines of all religious systems. Man's authority for truth must be the voice of his own reason and his own experience. All sacred books, all revelations, are secondary to the soul.

The new movement, which is to take the place of Christianity for advanced thinkers, must discover the essence of the old doctrines and usages and put it into universal form. The evolution of the Sabbath idea is an illustration. As the world progresses we find it impossible to preserve the letter of the Jewish Sabbath. Railway trains and steamships cannot stop, and scores of other industries must go forward on the Sabbath as on other days. Jesus said, "The Sabbath was made for man, not man for the Sabbath." So are all the institutions of the Church made for man, not man for them. While they serve man they are useful and good; but man must not be enslaved to them, whatever priests or poets may say. The essence of the Sabbath is rest, and communion with the Divine Life in the soul. The new system must recognize and include these, or it cannot serve the highest needs of the race. But it need not attain them in the old way. With shorter working-days, each day might have its portion of Sabbath rest and worship. When we have learned that no day is holy of itself, but that any hour is holy when we consecrate it to communion with the Highest, the Sabbath problem will disappear. A Hindu proverb says: "Any place where the mind of man can be undisturbed is suitable for divine worship." We might add, any hour also. Thus religion becomes a matter of daily, even hourly, experience; and the old literal Sabbath, with its theological disputes and its perplexing legal problems, passes away forever.

Other points might be discussed, but time is limited.

Doubtless most of you who are in attendance upon this Convention are especially interested in the possibilities of attaining health for the body through the power of the soul. If extreme and unwarrantable claims have been sometimes made, if doctrines irrational and opposed to the known facts of science have sometimes been put forward, these are but as the froth on the new wine. In good time this wine shall purify itself, and become indeed an "aqua vitæ," or water of life, which thirsting souls may drink unto salvation. True religion, or philosophy, must include the salvation of both soul and body. Unless our better philosophy results in purer life, in better health, it is fatally deficient. Let us not dispute too much over methods, or over points of doctrine. Let us also beware of exalting the cure of disease above the reception of spiritual truth for its own sake. Let us "seek first the kingdom of God and his righteousness," assured that all good things shall be added unto us. To center our thought upon the healing of the body alone is to miss the true aim of our higher philosophy. Let us strive rather to enter into conscious union with that Divine Life which is in us and in all Nature. All true healing must be a manifestation of deeper spiritual consciousness. Thus this movement, which seems to the superficial observer a movement in therapeutics, becomes a deeply religious movement in the best sense of the word.

Let all who have seen something of the new light strive for sympathy and unity of action. Let points of unity, rather than points of difference, be emphasized. Let personal interests be subordinated to the common good. Let all envy and detraction be put aside, that the truth may prevail. Let discourse be without controversy. Let each listen greatly to the Voice within, rather than to coloring voices without. Let each seek not so much to guide, but to be guided. Let prejudice be put away and the mind be opened to new truth, from whatever source. Thus shall those who have found the Christianity of the churches inadequate unite in the upbuilding

of a new philosophy, a new religion, broad as humanity, inclusive of all known good, all demonstrated truth; whose God shall be the Spirit of Life; whose worship shall consist in conscious communion with that Spirit; whose prayers shall be the unutterable aspiration of the soul for higher life; whose Bible shall be all wise and inspiring utterance, of whatever age or race; whose priesthood shall be all men and women endowed with love and wisdom to lead and inspire their fellow-men; whose temples shall be consecrated to communion with God and to the service of man, and, in them, all men shall be brothers.



MENTAL TREATMENT FOR COMMUNITIES.

BY BOLTON HALL.

As the perversions of the highest things are often the worst, so Mental Science may be made the most selfish of cults. If we feel that, having obtained interior peace ourselves, we may deny the misery of the world or pass it by on the other side, we monopolize and degrade the gift of God; and, thank God, if we do that, the gift of peace will not stay with us: it will shrivel up like our own selfish hearts, and blow away in the wind of adversity. If we are to keep the blessings, we must extend them and give them room to bloom. For this, as for every other need of man, the earth affords an ample field. For there are social as well as individual ailments; and both arise from the same source: Individual ailments from individual selfishness and stupidity—social ailments from collective selfishness and stupidity.

Just as it is not enough to show a man the way of righteousness, unless at the same time the desire arises to walk in it, so it is not enough to show a nation the most enlightened policy unless the nation desires to pursue it. For example, we have

shown for years that the tariff is wicked stupidity, and still we get the stupidly wicked answer that "that may be true in theory, but it makes the foreigner pay our taxes."

We address ourselves to the selfishness and the stupidity of persons to cure their ailments, as a means of showing the power and effect of true harmony. Why not, then, make the *community* a sample of the benefit of Mental Science? Why not concentrate our forces, or at least the forces of this Convention, upon the city of Boston, in order to eliminate the corruption of the city government? Why, because we know it would not work! It would not be acting in accordance with the nature of things. There are three necessary stages of moral progress: First, to know that the kingdom of heaven, whether interior or exterior, is possible; second, to desire to obtain it; and third, to know the way.

Senator Ingalls expressed the present moral state of the people when he said that "the purification of politics is an iridescent dream." We must show that conditions can be so changed as to make the dream practicable before we can lead men to desire it and then to realize it. By treatment we should aim to bring out what good is in the patient—to put him in the way of helping himself by developing the right mind within him. Here is one of the errors into which mental healers often fall. They try to treat, and often do more or less successfully treat and continue to treat, those that have no right mind, those that have no other wish than to be relieved of the consequence of their own physical, mental, or moral sins—to be relieved of their consequence, only, in order that they may go on in them. Were we to succeed, as possibly we might succeed, in purifying the ways of a community by the exercise of mental power, we would only lift it for a moment into a better state—a state that the community does not believe in, does not desire, and, of course, does not know how to attain. Communities have not seen the ideal, and therefore do not want it and are not going toward it.

Says Edward Carpenter: "When the ideal lights in our streets, we may go home to supper in peace; the rest will be seen to." For no one desires to be bad. Each follows what he thinks is good for him. He strives to get money, no matter how, because he sees the misery and evil to which want would reduce him and those that he loves. He disbelieves that "honesty is the best policy;" he has no consciousness of interior life; and he sees that, for his individual exterior life, honesty is a bad policy—that he who is dishonest within the limits of the law has the best chance in the game of grab in which we are all engaged. No amount of force, mental or physical, will produce mental or spiritual richness out of such mental and spiritual destitution. "The poor," in this sense, "we have always with us." As Maybell puts it: "It is harder for the Poor to enter the Kingdom of God upon Earth than it is for the Rich." For the poor are guilty of the sins of the rich; for the poor are the many and the rich are the few: and the many make the condition—the few are but a part of it. Their slavery and poverty are their martyrdom for self. They who *think* for self call it profit, and they who *work* for self call it wages. For profit they sell their minds, and for wages they sell their bodies. Their profit is the profit of sin, and their wages are the wages of sin.

Yet man tries physically to climb into heaven on earth, with self in him—tries physically to enter heaven on earth by seizing riches, placé, and power; by making laws, and by politically arranging society. The struggle of each one to get rich is the struggle of each one to break into heaven on earth physically instead of entering it spiritually. A political Utopia would be a physical heaven concealing a spiritual hell—a monstrosity. Society cannot be prevented from the externalization of its interior character by artificial arrangement of its exterior politics; neither can it be made to present scenes of justice or happiness when the principle is not within the people. Hell is natural to the spirit of self; nevertheless, politics

puts reform outside of man, while religion puts heaven outside of the world.

We must hold up the ideal, that men may desire it: in order to do that we must first have a clear idea of it ourselves, and we must hold up first that ideal that the state of men enables them to understand. It is for that reason that, appealing first to the ordinary individual, we show men first how they may be physically healed. We who understand this must take the next step; we must accept our part in the sins of the world, and show that we are primarily to blame if the kingdom is not realized on earth so far as our influence extends; not that we may attend to the salvation of our own "measly little soul," and leave the world to work out its own slow salvation. Our souls cannot be saved by neglecting the condition of our fellows; and, if they could be saved in that way, they would not be worth the trouble. The beginning of this social salvation must be with the physical basis and means of life. As Professor Herron says:

"If you study the great religious initiators, whether Buddha or Jesus, Middle Age mystics or the early fathers of the Church, Moses or the prophets, you will find that, by some instinct, the initiator sees a relation between the land and the soul of man. You will find great religious teachers forced to say that free souls must stand upon free land. You will find that they reiterate, in strange out-of-the-way places, where you would suppose they had nothing to do with economics, that it is man's inalienable right to build his own life according to the highest ideal that can come to him; that it is the inalienable right of every man to be born into a world adapted to his highest individual development. Against every soul born to-night—and thousands will be born to-night—a crime is committed by civilization, because these souls are born into a world in which they have no environment adapted to the free development of their life and their individuality. It is every man's right to be born into a world in which every resource, every environment, shall immediately press him to the unfolding of his life according to the highest conceivable aspirations and ideals. If men are born into a world in which the land is preëmpted, in which the face of the earth is owned, in which there is such a system of things that they have no standing-ground upon the earth, then, at the outset, the foundation for their lives is taken from under their feet. Men are born to live on the earth, but after all they have no earth to live on.

Life, liberty, land, equality of opportunity, the pursuit of his highest ideals and happiness—all these are the inalienable right of every soul. All the resources of the collective life should be such as to build up the soul when it enters this sphere of development. But, as you find things here, all the resources of collective life are so possessed and administered that the moment a soul comes to self-consciousness it begins a desperate and damning conflict with the collective life of the world in order to maintain itself. The moment a soul begins to reflect and to act, it finds itself in a world so organized and owned that it has to struggle for life, struggle to escape economic destruction, struggle with a desperation that blights and consumes, in a desperate battle against a civilization that is the enemy of the soul. For no man can be wholly right unless he has his rights upon which to stand. No man can ever be wholly true unless he has a foundation of truth to stand upon in the collective life: just as no man can ever have his rights except they be founded in righteousness."

SESSION OF WEDNESDAY AFTERNOON, OCTOBER 25, 1899.

This session, though principally devoted to the transaction of business, was opened by

A PLEA FOR WORK AMONG SCHOOL-TEACHERS.

BY ANITA TRUEMAN.

I shall devote the few moments allotted to me on this program to a subject of immediate and practical importance to every individual having the welfare and progress of humanity at heart—namely, the necessity for active educational work along metaphysical lines among school-teachers. It would be safe to say that the larger part of my audience is composed of persons that had left school-days behind them when the light of the New Thought first dawned upon their lives. It would be somewhat difficult for these to realize the experience everywhere met, by the younger generation of New Thought students, in attempting to reconcile the principles of advanced

metaphysics with the materialism and ignorance of the vital principles governing the development of human character and the education of the human mind that are almost universally manifested by preceptors in our primary schools, high schools, and colleges. While there is no kind of work that so urgently requires the understanding and application of the principles of psychology and metaphysics as that of teaching, yet there is no class of persons so prejudiced against all forms of advanced thought, or so opposed to reforms and original ideas, as the instructors employed in many of our educational institutions.

The root of this error and all its consequent inharmony is the common cause of all discord—ignorance. From college presidents and professors to students and citizens, the wide world over, not one in a dozen persons understands the basic principles of education. It is therefore the duty of all who *do* understand them to let their light shine and awaken a consciousness of them in the minds of others—especially in the minds of those who assume the position of teachers.

That you may clearly understand me, I will state what seem to me to be the fundamental principles of education—so persistently ignored by the majority of teachers, and seldom considered by any but students of metaphysics and advanced psychology. Without an understanding of these principles, education is the merest farce, and all study and experience are of no avail. They should be written on the fly-leaf of every text-book, and hung on the wall of every school-room, so that wherever the work of education is going on it shall accomplish its true purpose—being no longer the drudgery it often seems to both teachers and students, but a continuous awakening of latent forces to conscious activity.

Education is the evolution, by practical application, of the powers of the human mind and character. This definition covers the widest possible use of the word. Education means evolution—the *leading forth* of latent forces. It is not the

injection of knowledge or intelligence, but the awakening of inherent powers to consciousness. Study is a means of education. Mental power, like physical strength, is to be developed by judicious training and exercise. Experience is likewise a means of education, if so used. But neither is in itself education, but simply a means to that end. The work of the school-room and lecture-hall, if pursued under the administration of right principles, is the best possible means of education—being a systematic application of the powers of the human mind under the direction of those who have already developed those powers to a greater degree, and are therefore fitted to lead others in the path they have already traversed. If the work be thus approached by teachers and students, its true purpose must be accomplished.

Every teacher should realize the infinity of power behind every human soul, and acknowledge no limitation to its possibilities of development. He should regard his work as an appeal to this infinite Intelligence to come forth into expression. He should aim to awaken an individual response to this thought in the mind of each student, and should present the various studies of the curriculum as means to this end. Failing to do this, he fails in his mission as a teacher.

As a student in two of the representative high schools of this country, I have encountered many experiences tending to prove that the average teacher is ignorant of the principles I have stated, and for the most part regards them with ridicule. My investigations in a still wider field have only confirmed these experiences. When such well-known and highly honored instructors as Prof. Schwab, of Yale, and Prof. Winchester, of Wesleyan University, acknowledge that their only criterion of truth is the text-books they use, and deride the thought that intuition can have any place in the administration of human affairs, what is to be expected of teachers in the more obscure ranks? One principal of a New Haven grammar school expresses the conviction that people are born bad,

and that all intelligence and goodness have got to be drilled into them by the severest methods. Quite naturally, she has considerable trouble with the students under her supervision. A constant cloud of suspicion and consequent dishonesty broods over the work done in that school. The graduates look back to the days spent there with few pleasant memories. In the high schools it is the same. There is no suggestion on the part of teachers of the true principles of education, and the course is merely a preparation for college, where the same program is pursued during another four years, at the end of which the student is turned out into the world "with a brain so crammed with knowledge that there is no room left for thought." It is little wonder that, in a recent discussion concerning the advisability of maintaining high schools at public expense, a pessimistic citizen denounced public education on the ground that it makes petty thieves, bank robbers, and political swindlers!

But to dwell upon the error will not strengthen the truth. It will suffice to acknowledge that this state of affairs is erroneous, and then approach the problem before us—how best to overcome these errors. We see that the tremendous waste of energy at present permitted in the pursuit of what is called education is unnecessary, and is founded upon a misconception of basic principles so widespread as to be generally sanctioned and accepted. It is that shortness of vision which mistakes the means for the end, makes study synonymous with education, and calls a man that has spent four years in a university and passed the final examinations an "educated" person, whether his mental faculties are fully developed or, as often happens, only stunted by the process.

Truly speaking, an educated man is one who has, by persistent application, so trained and developed all his mental faculties that they are ready to serve him at a moment's notice in the solution of any problem his experience may present. An ignorant man is one who has failed thus to unfold

his inherent powers of reasoning, and is therefore unable to grasp and handle the problems of life. This misconception once rectified, the science of education will be reborn and assume a nobler aspect. The work of the school-room, in the light of truth, will become a joy to students and teachers alike, and the rising generation will come forth from their school-training with something more than a certificate of graduation. They will be strong in the consciousness of the great power of individual thought, and eager to apply their powers to the great problems of the life awaiting them. They will realize that they are to be the creators of that life, being endowed with the right and power to mold it in accordance with their highest ideals.

A weighty problem, therefore, confronts us—one that demands our immediate attention as individuals and as a society. For the sake of human progress, for the sake of the teachers themselves, and more than all for the sake of the children, we must take some measures toward the education of our professional educators.

I have found by experience and observation that the best way to introduce advanced ideas among teachers is through personal influence. Teachers naturally regard with a sense of rivalry what is presented in didactic form, and are usually either amused or indignant if their students undertake to assert, or even to investigate, anything that does not bear the academic seal. Their usual objection to the New Thought is that it has undertaken to teach without a "diploma." But it is always possible to meet teachers personally, and to present ideas in such a way that their immediate usefulness in the school-room will be seen and appreciated. It is the duty of every mother to make herself acquainted with the teachers of her children, and to be in some measure familiar with the work of the school and its methods—and to criticize these, if need be. Suggestions are ostensibly invited, and the fault lies with those who do not present them. Here is a splendid opportunity for those

zealous students of advanced thought who are so eager for propaganda work but find no outlet for their ideas. Think what may be accomplished by a few words with a school-teacher! What a harvest may be reaped in a hundred homes through the quiet sowing of that little seed! If you are truly devoted to the cause of human progress, you can serve it in no better way than this.

Another equally effective, though more difficult, method of exerting an influence upon the minds of teachers is through the medium of educational journals. If our principles be presented in an apt form they will find easy acceptance at the hands of the editors of these journals—thus reaching many teachers who would otherwise never consider them.

I would suggest that local organizations should make persistent efforts to reach the teachers of their respective cities and invite their interest in the work undertaken. Special lectures for teachers, if well conducted, will draw attention and criticism, especially if the teachers be individually invited. A thought of sincere fellowship should pervade all such appeals, and should be sustained by all feasible means. There are in every city *some* teachers who can be counted with us, and who would be glad to aid in any movement to spread more widely among the members of their profession the light that has proved such a blessing to them in their work. The possibilities for good that will be unfolded, when such work has once been undertaken, cannot be overestimated; and I would urge every representative of a progressive organization here this afternoon to present this subject for the consideration of the association he represents, and advocate some practical measures for work in this direction.

Lastly, I appeal to the International Metaphysical League as a whole to give the full weight of its influence, which is so great and far-reaching, to this movement. We are a society devoted to the education of the people, and it should be our aim to carry the principles for which we stand into every home

in the land. Truth is our watchword, and Peace the inscription on our banner. We have no war with anything but ignorance, and that we are pledged to overcome. To do this we must correct the widespread misconception of the meaning of *education*, and thus pave the way for the advent of a more abundant Life, clothed in Love, crowned with Wisdom, and wielding the scepter of Divine Intelligence.

THE first business considered by the Convention was the question of a Constitution and By-laws.

Voted: That a committee of five be appointed by the chairman to prepare a draft of Constitution and By-laws and present the same to the Convention.

In accordance with the above vote, the chairman appointed Mr. Henry Wood (chairman), Col. Henry S. Tafft, Miss Sarah J. Farmer, Mrs. Ursula N. Gestefeld, and Mr. William E. Uptegrove.

At the request of the chairman, and in order to facilitate the transaction of business, the committee submitted a partial report naming the list of officers to be chosen for the League. The report was adopted, and it was voted: That the chairman appoint a committee of five to retire and prepare a list of nominees for the offices to be filled.

The chairman appointed for this committee: Mr. Bolton Hall (chairman), Miss Ellen M. Dyer, Mr. Warren A. Rodman, Mrs. Jane Porter Rudd, and Mrs. Mabel Bliss Tibbitts.

During the absence of these committees, brief, inspiring addresses were made by the following speakers: Rev. Loren B. Macdonald, Mr. Charles Malloy, Mrs. Carrie C. Angell, Miss Esther Henry, Dr. Lyman C. Newell, Mrs. Jane W. Yarnall, and Mr. Harry Gestefeld.

The Nominating Committee rendered their report of the following list of nominees:

President—Mr. Charles Brodie Patterson, New York.

Vice-President—Col. Henry S. Tafft, Providence, R. I.

Secretary—Mr. Warren A. Rodman, Boston.

Assistant Secretary—Mr. Harry Gestefeld, New York.

Treasurer—Mr. William E. Uptegrove, Brooklyn, N. Y.

Executive Board—

Miss Esther Henry, Hartford, Conn.

Mrs. M. E. Cramer, San Francisco.

Rev. Henry Blanchard, Portland, Me.

Mr. Henry Wood, Boston, Mass.

Mr. J. W. Hussey, Brooklyn, N. Y.

Mrs. Helen Campbell, Denver, Col.

Mr. Bolton Hall, New York.

Miss Ellen M. Dyer, Philadelphia.

Mr. Charles Fillmore, Kansas City, Mo.

Miss Sarah J. Farmer, Eliot, Me.

Dr. George Ricker, Washington, D. C.

Mrs. Fanny M. Harley, Chicago, Ill.

Mr. A. P. Barton, Kansas City, Mo.

Rev. Solon Lauer, Santa Barbara, Cal.

Mrs. Jane W. Yarnall, Chicago, Ill.

Voted: That Mr. Harry Gestefeld be authorized to cast one ballot for the list of officers named. The ballot was cast, and the above officers were declared to be unanimously elected.

The Committee on Constitution and By-laws having been granted an extension of time, the meeting adjourned to 7.45 P.M.

SESSION OF WEDNESDAY EVENING, OCTOBER 25, 1899.

FACTIONS AND DIVISIONS.

BY JANE W. YARNALL.

It gives me great pleasure to meet with so many who seem so thoroughly in earnest, and so actively zealous in the cause

of *unity* among the advocates of the New Thought; and, while I am no friend of anything that savors in the least of sectarianism or binding restrictions in the way of organized authority or personal leadership, yet my soul responded at once to the invitation to lend my voice to the cause for which we meet here—more especially because of the object stated in the circular, which is to establish unity among the various factions claiming to understand and work for the spread of truth among humanity. All factional tendency is largely due to personal ambition and the desire for personal leadership. We shall aim to avoid as much as possible all reference to individuals, but speak particularly of the detriment to a grand cause that results from dividing up into factions, thus weakening in a great measure the efforts of all to establish the kingdom of harmony we desire to see.

The old-fashioned adage, "United we stand, divided we fall," is good for our consideration. In fact to be consistent with the principles we teach we need to avoid everything that even borders upon dissension, personal authority, or traditional prejudices. We need to stand united, on a sound basis—so sound that no one will desire to branch off, and so completely demonstrable as truth that there will be no incentive for disagreement. All divisions and all personal leadership not only breed discord but darken the souls of those whose ambition for personal authority leads them into such by-ways—the teachings of which are sometimes ridiculous sophistries. Only the truth can stand; and one who really understands the working of the law that is good must know that a grievous penalty awaits every such unrighteous motive. Of this we have already had abundant proof. The law is inexorable, and is sure to execute its judgments; but human nature persists in such mistaken ways, ignoring the fact that a higher wisdom is always waiting to lead us into peace and harmony—if we will only *let* the spirit of wisdom and love reign supreme.

Every faction identified with the New Thought claims to

have for its aim the betterment of mankind, and to build its cult upon the same foundation. All believe they are teaching the same truths that Jesus of Nazareth taught. And but for the selfishness and bigotry of the priesthood in the days of Constantine, these mighty principles need never have been buried out of sight.

As Mrs. Eddy so beautifully and poetically expressed it, "It remained for P. P. Quimby to roll away the stone;" and he in turn gave it to the world. The great soul of Dr. Quimby could hardly have imagined the Babel of confusion that ambitious souls have made of the grand philosophy he left for this generation to profit by. If he was unwise in his lack of discrimination between the worthy and unworthy to whom he imparted his knowledge of principles, it was because of his native goodness and unsuspecting nature, which were perfectly consistent with his philosophy. Suspicion, distrust, and jealousy have been proved the most fruitful causes of dissension. But human nature is so human it wants to get on in its own way. Even while it cries out continually for more light, it places that human intellect right in the way and leaves no open door to the soul that so much needs the divine illumination.

The spread of the Quimby philosophy, which is now called the New Thought, never assumed definite shape as a cult during his lifetime. The first departure from his teaching was inaugurated by Mrs. Eddy, who named her cult "Christian Science" and after a time opened a school from which many instructors have gone forth with authority *from her* to teach her system under that name. Restrictions and arbitrary rules were established by the leader of that school, as well as many absurd and contradictory ideas that were not acceptable to reasoning minds. At the same time the grand underlying truths could not be overlooked nor ignored. So divisions arose and factions multiplied—all because the fundamental principles were unheeded; while, strange to say, all were building ostensibly upon the same foundation and claimed that "other foundation can no man lay."

So we have, as offshoots from the unostentatious and simple philosophy of P. P. Quimby, many differing schools; but the differences are generally on non-essentials, if we except the "I am God" statement, which is perhaps least acceptable to logical minds. I think we all honestly believe in and advocate the divinity of man, but we also believe that man had an origin and is an expression of the principle we call *God*. We also hold that man in his real being is endowed with every faculty and power that is God-like; but he is the image, not the creator. We understand that by a conscious realization of our divine sonship we are made rulers over all other created things on the visible plane, and by the proper use of that relationship we are to dominate all undesirable conditions that result from ignorance concerning our inheritance.

The mistaken views heretofore taught regarding the nature and character of God have blinded us to the true; and in that sense we all have worshiped a false god in the past. The truth most difficult of acceptance to new students is that God is not personal. They are apt to consider it sacrilegious to use the names First Cause, Cosmic Force, Primal Energy, etc., in place of "God." The tendency is to hold with unreasoning reverence to the name *God*, without the understanding that the word embraces every principle that is Good. Life, Love, Truth, Wisdom, Power, Intelligence, Health, Strength, Peace, Joy, Freedom, and many other principles belong in that mighty combination that constitutes God; and there is nothing personal about it. Nothing can change or destroy it; and we believe the time is near when all factions will unite on this basis.

Every branch, so far as I know, claims to follow the gospel of Christ—in a way at least. All quote from the teaching of the Christ as the highest truth ever brought to the mind of man; and we should remember that we have nothing in the record of his teaching to indicate that he ever organized a sect, a denomination, a club, or an institution of any kind.

He never instituted a set of by-laws or restrictions for his disciples to abide by; furthermore, he never *advised* any such proceeding. His *teaching* was sufficient. He *demonstrated* the beauty and utility of his system by relieving suffering people of their miseries; then he taught his disciples that they too possessed the same inherent power, the knowledge of which was to be handed down to future generations. By the selfishness and jealousy of the early priesthood, however, its exercise by the laity was forbidden, and thus it was allowed to sink out of sight for centuries; still, it could not be wholly lost, because it was and is a divine truth.

The fact of its healing ministrations made it very attractive and acceptable in *our* age. Every faction has made physical healing a prominent feature of its teaching; and because bodily health and harmony are so greatly to be desired, it is well for *all* to begin on that plane. It is quite impossible for one fully to realize his inherently dominant nature while enslaved by a diseased condition that is manifest upon the body. Healing the physical organism is the first step in wisdom for those who need healing; and for those who do not need it the first step is to secure the knowledge that will insure them against its possible future need. All who neglect that important first step will find something lacking in their efforts at any higher demonstration.

Of course, it is the same law that heals our physical ills that works for higher ends, but we need to begin at the beginning—just as a child must begin the study of mathematics by learning the simple rules first. Even those considered learned and wise, if they have never comprehended in any degree the mystery of being, must begin at the bottom of the ladder. The kingdom of heaven is understood to mean the state of mind that comes with a knowledge of the law of harmony. We gain this knowledge by becoming teachable, like a child, after which the intellect finds a helpmeet in the awakening of the intuition, which is far more trustworthy than the intellect alone.

It is essential that every soul should know the truth of being for itself, in order to have a conscious and constant realization of freedom. Then it will confidently claim health, and know that it has the right and the power to make it manifest upon the body. There is a limit to what one can do for another when there is no coöperation. One who will depend upon another to heal him, and go on week after week indifferent regarding the principles that are supposed to be working for his benefit, neglecting every opportunity to gain the knowledge necessary for self-healing, will find sooner or later that the law will cease to work for his relief. The door of the soul is closed against the truth by that unrighteous indifference. "Ye shall *know* the truth" does not mean that you are *always* to depend upon what some one else knows. While there are thousands who have had no opportunity to learn the way of self-healing, who need our help and have a right to expect it, we think it wise to let it be known that all *may* know the truth for themselves if they will. The way is not difficult, and with a little persistence, perseverance, and self-reliance every obstacle is easily surmounted; in fact the persistent soul that is open to conviction will not allow trifles to stand between him and the knowledge he seeks. He will find a way to obtain it as surely as his aspirations lead upward; but he must rise above sordid ambition and pride of intellect, and if he begin right it will not take him long to judge for himself the truth or falsity of what he hears and reads—he will unfold from within, and not be dependent upon authority.

We should aim to become so thoroughly grounded in truth that nothing of a doubtful nature could move us. Of course, the ability and merits of the different teachers and writers vary. Some take great pride in the display of learning, which pride is often a dark shadow upon the teaching. The learning is all right and greatly to be desired, but the spirit of truth and love must be the underlying principle; and it needs to be shorn of pedantic pride before it will bear fruit worthy of the

cause it assumes to represent. There is nothing so profound as simplicity. The strength and force of a statement in literature are often completely spoiled by the effort to make the wording agree with authority on style. The same is true of the teaching in which the effort to display great learning overshadows the desire to make a love of principle the main object. It is the love of principle by which we know how deeply the realization of truth has taken root, and how much the soul has expanded under the teaching. I have even heard one teacher say she "didn't care to make her lessons easily understood;" and many of her students were dissatisfied because they were mystified. No greater barrier to usefulness exists in the teacher than pride of intellect or pride of learning. The human nature is very prone to give that human side supreme control, and neglect the unfoldment of the divine and inner promptings. Surely, if the New Thought has any merit above the old, it is that we may unfold to an actual knowledge of the divine within—of which the human intellect is in reality but the servant, and should be held as subject to the higher promptings. The divine nature in man has always been so hidden by false ideas and misconceptions regarding his origin, powers, possibilities, and merits, that it has been considered presumption to claim to be anything better than a worm of the dust—too unworthy to claim so preposterous a thing as dominion, or even to be sons of God. But *we* know it is our glorious privilege to help destroy the effects of such error.

In all the divisions and factions that have arisen we find one leading thought. All believe in the Fatherhood of God; hence, all must necessarily believe in the Brotherhood of Man. This point alone should prove a unifying force. John, the beloved disciple of Truth, said that the "love of the brethren" is the sign by which we are to know that we have passed from death unto life. That "love" is born of the knowledge that all are sons of God in the real essence of being, and has reference to the man of flesh only so far as the conscious mind can

be trained to make the flesh-man represent in greater perfection his inherent divinity. When we speak of man we do not mean his visible shape. The genus *man*, the image of God, is not visible to mortal eyes, but is forever the perfect image *through* which all power is imparted to the mind, which may become thoroughly conscious of its relation to and oneness with the perfect image—after which it will realize its responsibility in molding the flesh to harmonize therewith. In other words, it will make the flesh-man represent more truly the spiritual perfection of the image.

Many Christian people have almost reveled in the belief that God created them wicked and depraved. What a monstrous error! The story of creation has ever been one of the profoundest of riddles; but whether it is purely allegorical or historical matters very little. If it is actual history it is still an allegory, and the events of history have been used to illustrate the experiences of the average mortal in his efforts to obtain a knowledge of the laws of life. For ages man has been struggling with the problem of life; and until within the last few decades he has not known that the problem must be solved by a method as exact as the science of mathematics. Popular theology gives not the remotest idea of any distinction between the spiritual man and the Adam nature; nor any clear distinction between soul and spirit, nor between God and the Lord. Theologians have failed in this particular because their teaching has been from the traditions of men, rather than by unfoldment from within. By deep research into what has seemed a mystery we find that God is the name given to the all-inclusive principles of Good, and the spiritual man, image, or Lord God, is lord over all other created things, and in no way the depraved creature he has been made to appear; and what we need most to realize is that the conscious mind of every one may be so disciplined as to understand and utilize his dominant qualities in the control of his condition and environment. Surely such a conception is a great improvement

upon the old, despairing, doubtful one! And it is by such understanding that we hope to unite all lovers of truth, if only on the ground of their being created equal—as children of one Father and joint heirs with Christ. This can never be accomplished so long as personal ambition and interest stand as authority. Only the truth is true; and every rational soul that lives has the inherent power and ability to reason upon his life-problem and establish within the mind a conscious knowledge of his powers. So long as man is ignorant of his powers he is in bondage to limitation; and, if ignorance of truth is the cause of all misery (as has been very wisely stated), surely knowledge of truth is the remedy for misery.

The question is often asked, "How are we to *know* what is true, with so many conflicting ideas presented by the various teachers?" An important fact is that every truth agrees with every other truth; and if you plant your feet firmly upon a sound basis, you will accept nothing as true that does not harmonize therewith. One great reason for the existence of so many divisions is that they do not adhere to the fundamental truths they start out with. The same is true of the various sects of Christendom. We sometimes hear people say there is no possibility of establishing unity; that people always have differed and always will differ in their opinions. But opinions are not what *we* build upon, and such statements show very clearly the plane whence they emanate. As well might we pronounce the teaching of the Christ impractical and a failure, as it has been made to appear by the popular misconceptions regarding it.

Let no one imagine that human error is to control the spread of knowledge concerning man—his powers, privileges, and inheritance. What if there have always been differences and divisions? Is it not sufficient proof that error was allowed to rule? And are we not supposed to be working to destroy the reign of error and establish the reign of peace instead? We should keep our minds so imbued with the

realization of our inherited powers that we may radiate peace and harmony by our very presence. To do this we must include every faction, every sect, and every clique—even our opposers—in the Brotherhood, and then love them into a rational and reasonable state of mind that will open their eyes to the beauty and utility of united effort.

The movement recently inaugurated in Washington, under the name "Reformed Christian Science," we believe to be a step of great importance, because it is the *beginning* of an exodus out of great bondage; but, as it appears now, its followers have not emerged from their Red Sea as yet. Still greater reforms are needed than what the first departure indicates; but they talk much of love, and love is the only magnet that will attract that which is lovely. Love is the only power that will unite and harmonize all differences. Even Jesus had to deal with what might be called factions. He said: "Other sheep I have which are not of this fold; them also will I bring in, and there shall be one fold and one Shepherd." We shall have to apply that statement to our problem, and apply it in the same spirit of love, if we really desire a united Brotherhood. One *fold*, and Truth the Shepherd.



THE LAW OF THE GOOD.

BY EGBERT MORSE CHESLEY, A.M.

Does not the New Thought as well as the Old recognize the existence of evil in the world? Yes. Does not the New as well as the Old Thought recognize the serious consequences to soul and body of the deliberate choice of evil? Yes. Do not both the Old and the New Thought believe and teach that the evil is to be overcome gradually by the power, the supremacy of the good? Yes. Wherein then is the difference?

Wherein is the New Metaphysical Movement any advance on the older ethical and religious systems which have so long dominated the opinions of the world? Let us consider this question and endeavor to clear away certain doubts and misconceptions. Of course I can here speak only of a single phase of the subject. I must confine my remarks to this one point—the difference between the Old and the New Thought as to the establishment of good and the abolition of evil—the overcoming of evil conditions in mind, body and environment. There is then a very great difference between the Old Thought and the New. I am thoroughly well assured that the New Thought teaching will be found to be immeasurably superior to the older ethical and religious teaching along these particular lines. Let us see.

1—The New Philosophy of Health places an enormous emphasis upon the good. The good is the supreme reality and the eternal Law of the Good is the very heart of the universe and of us. The evil is but temporary and incidental. It belongs to the phenomenal, not the noumenal, order. There is no being, life or intelligence back of it. It arises from our ignorance, our imperfection, our non-realization of the truth. It is a vanishing element in the cosmos and is powerless in the presence of the realized good. It disappears as the darkness in the presence of the light. It is, in other words, a relative, and not an absolute, reality. It is the privation or negation of that which eternally is.

2—The New Philosophy of Health teaches, in season and out of season, not to dwell upon the evil in thought, for this confirms its reality and strengthens its power. It teaches us to ignore, as much as possible, the evil, to look away from the evil, and to fill our minds with the thoughts of the good. It teaches us to recognize the good everywhere, to affirm the eternal reality of the good, to believe in the good, to ally ourselves with the absolute Law of the Good. The New Philosophy of Health utters its decree that the good is always over-

coming the evil that is in the universe; that it is infinitely stronger than the evil; and that it is the true and eternal nature of man, however far he may have wandered away in consciousness from his Source. Instead of the older view of the degradation, the moral inability, the natural sinfulness of man, the New Thought emphasizes the view of Leibnitz and Emerson that man is godlike and that all spiritual being is potentially within him. Its gospel is the gospel of hope. It brings tidings of great joy. It recognizes that the spirit of man is sinless, diseaseless and deathless, sharing the very nature of God and destined to immortal glory. It believes with Maurice and Erskine that every man is a child of God *now*, although he may not know it; that every man lives and moves and has his being in God *now*, although he may repudiate and deny the fact; that the Divine Love, infinite in tenderness, lies at the heart of every man, awaiting recognition and responsive trust and affection.

But the New Thought does not hold these sublime facts of man's spiritual being as beautiful and cherished theories and ideals to be speculated upon and talked about. It believes in their realization here and now. It holds them as great practical truths to be demonstrated in the daily life in time. It believes in the regeneration and transformation of the old order of things, now hastening to its decay. We have had enough of vain and empty theory. We have had a surfeit of high-sounding phrases about the dignity and the divinity of human nature from our pulpits and in our religious periodicals. Now let us have life—the practical exemplification of our theories. Now, at length, let us have the courage of our convictions—the glory of actual achievement. The New Thought not only believes, but it knows, and has practically demonstrated, that man has a hitherto undreamed of power over his own psychical and bodily states, and even over the forces and laws of external nature. It believes and knows that we are on the verge of a new and wonderful era, and that we are just beginning to

enter into the possession and enjoyment of that marvelous inheritance which has always been ours from the foundations of the world.

3—The New Philosophy of Health has discovered the wonderful power of the great Affirmations of Being, both in the culture of the ethical and spiritual life, and in the overcoming of diseased conditions of soul and body. It has been proven in thousands of instances that their faithful and persistent use weakens the power of evil in the human heart, purifies the soul of its baser tendencies, and brings man into the realization of his royal spiritual nature, his divine sonship. Speaking from the plane of that spiritual nature, that great and transcendent Self which is common to us all, that Eternal Christ who is our life, we have the perfect right to affirm with all the energy and conviction of our souls:—

Absolute Good is the one supreme reality—omnipresent, omnipotent and omniscient.

All evil is relative, a shadow of mortal consciousness—from the highest divine standpoint, unreality.

All things are working together for my good in the infinite Love of God. I rest in perfect peace.

God is my all-sufficiency *in all things*. I have no doubt. I have no fear.

I am one with the eternal Law of the Good and all is well.

In the eternal reality of my being all good things are mine *now*.

I am that great and divine Self—poised always in the Truth of Being, calm, serene and strong.

In me, the Self, are all the treasures of wisdom, life and power.

The power of my emancipated Will is omnipotent to overcome all errors, falsities and illusions.

I am rejoicing here and now in the freedom and the joy of God.

The persistent daily employment of such grand health-

giving words, which are profoundly true of man's spiritual nature, is not only perfectly legitimate, but is the means by which the living; developing soul unifies itself with its true and universal being. In this way the soul learns to know that it is alive with the life of the Spirit, strong with the strength of the Spirit, and wise with the wisdom that is infinite. The faithful, earnest use of these ideal affirmations will bring health, peace, joy and freedom.

Of course, all this presupposes a deep and earnest desire for that eternal good which is life and health and peace, as well as a willingness to renounce all known error and evil. Of course, the truth must be lived out in our practical relations with the world. But the continued use of these affirmations, these ideal suggestions, with right understanding and right conviction, will enable the soul to do this very thing, will give it greater and greater strength to overcome its native weaknesses, greater and greater wisdom to manifest the fair fruits of righteousness, peace and love.

The true prayer without ceasing is the perpetual realization and affirmation of the good. When seeming evil assails us, as it surely will, let us meet it instantly with the understanding of its unreality in the presence of the good, with the assertion that it has no place at all in the Truth of Being or in us. We shall at length become so poised and stabled in the good that all our thoughts and words will be based upon this principle and all we do will be done in the spirit of love which is the Spirit of God. To all those passing out of the old thought-life, with its baneful recognition of evil, into the new, times of testing will come. The power of old habits of thought is very great. They become a kind of second nature—ignorance crystallized in the subconscious mind. But in all our times of trial let us hold fast to the eternal verities and be undismayed. Error-thoughts may have taken root in the mind through many incarnations. Very well, then the conquest of them by this new and royal method is the greater glory. Let

our declarations of the truth be the more positive and the more constant. Let our faith in the supreme reality of the good be the more unwavering. Let us stand firm in our footsteps and claim our divine inheritance. Let us realize that our redemption is always at hand, because we are united with the wonderful Law of the Good. Herein is the way of health, happiness and prosperity. Herein is the assurance of freedom and salvation from the ills of time. In this way we break the spell of mortal ignorance and error and begin to live the true and higher life.

The daily use of the great Affirmations of Being is the new method of prayer and thanksgiving, now rapidly gaining recognition in our world. I believe that it will ultimately largely supersede the older forms of seeking and worshiping the one Infinite Spirit. Its superiority consists in this. With earnest desire and aspiration for the good, it combines the greatest faith. The very form of affirmation in which we clothe our petition implies our perfect faith that all good things are already ours—that is, in the deeper realities of our being. This new form of prayer, therefore, fulfils the requirement of that sublime and mystical saying of Jesus: *Whatsoever ye ask and pray for, believe that ye have received it, and ye shall have it.* This word of the Master is one of the grandest statements of reality ever made since the dawn of human intelligence. The world is just beginning to understand it. The New Thought Movement endeavors courageously to put it into practise. The perennial consciousness of the absolute reality and universality of the good, which is one of the cardinal principles of the New Metaphysical Movement, promises to revolutionize our whole religious thinking. This consciousness is rapidly gaining ground in our Christian churches. The absolute Law of the Good, the eternal supremacy of the good, are being more and more revealed to all men everywhere in these closing days of our century. I believe that the general acceptance and practical application of this philosophy of the

good will do more to banish war and injustice, sin, sorrow and sickness, from the world than all other agencies combined.

We can really affirm ourselves to be that which we most desire to be, and can actually achieve magnificent results. A man is essentially and fundamentally a consciousness. He may train and mold that consciousness in accordance with his highest ideals. How? Through the undreamed of power of the affirmations of truth, thousands of times repeated in the light of his highest spiritual intelligence. By the faithful use of these affirmations the lower mind may be thoroughly transformed and renewed. There is a well-known psychical law underlying all this. The spirit of man is creative. It may impress its wisdom, its power, its sense of freedom, upon the conscious and the subconscious mind, and may fashion them into the image of the truth. It may purify the outer vehicles in which the Immortal Ego functions and establish health and harmony in place of disease and discord.

The intelligent and persistent use of the great Affirmations of Being can change those universal race-beliefs which have so long held us in bondage. It can destroy those widespread errors of thought into which we are all born, and which have become for us such sure and abiding realities. Many of the so-called laws of our physical nature are really not such at all. On the contrary, they are laws made by man himself, his legacy from the long past—the infantile stages of his evolution. They can be transcended by him who knows the Law, by him who has the spiritual wisdom to contradict and annul them. As has been intimated, the spoken word is very powerful. But of course the spoken word alone is not sufficient. The spirit of our affirmations must get itself incorporated into our daily thinking and acting, working in us regeneration—birth from the old into the new kingdom of the truth.

These ideal affirmations, these assertions born of a higher knowledge, this abiding consciousness of the power and reality of the truth, this understanding and this practise of the pres-

ence of the good,—these, I repeat, are the most effective means by which we may recreate our whole being. No outside power will do this work for us. The work is in our own hands. We must be thoroughly convinced that we are co-creators with God. We must think and speak from the standpoint of the True Self. We must recognize under all circumstances our inborn divinity.

As we withdraw our consciousness, our recognition, from the old beliefs of error which have so long enslaved us, what happens? They gradually die out from lack of nourishment. They are not rooted and grounded in the truth, and so they are negative to the higher thoughts of the good. We are not to *fight* the old beliefs; we are not to *fear* them and make realities of them; but we are to concentrate our attention upon the high truths of spiritual reality. What are the high truths of spiritual reality? They are health, strength, freedom, life. As the old beliefs of sin, sorrow, sickness, failure, disappear from our conscious and subconscious mind, their effects disappear also from the body. Why? Body and mind are essentially one. The body is a perpetual expression of the soul or mind. Our general mental attitude is constantly affecting for good or evil every cell, molecule and atom, all the fluids and the tissues, of the physical organism. This is the physiological fact.

But more than this will take place. As a man steadfastly thinks the thoughts of the eternal truth, as he persistently and unflinchingly allies himself with the perfect Law of the Good, his whole environment begins to change also. He finds that the spirit within him has a kind of magical power over his external circumstances. When a man becomes consciously unified with the wonderful Law of the Good, he finds all things begin to go well with him, on all the planes of life. Ancient errors are dissolved out. The law of his evil fate or karma begins to be overcome by his knowledge of the truth, and he is carried forward swiftly in his moral and spiritual evolution. Such a man has entered into the vibrations of power, success

and prosperity. He becomes more and more a center of attraction for all good things. He becomes a conscious sharer in the freedom and the opulence of God. Remember the teaching of Emerson, America's greatest prophet and philosopher. A corresponding revolution in *things*, he tells us, will attend the influx of the universal Spirit. He assures us that we create our own circumstances, and that the kingdom of man over external nature is a dominion which is now beyond his dream of God. And the word of Emerson is true. The era he foresaw is just at hand. The New Thought Movement is the herald of this new and glorious day.

"All that we are is the result of what we have thought." This profound truth, which we have received from the Orient, holds good through all our incarnations, through all the processes of our evolution from the beginning to the ending. Let us think, then, the thoughts pertaining to the eternal truth. Let us speak, then, the words pertaining to the eternal truth.

In all this that has preceded I have carefully distinguished between spirit, soul, and body. The spirit is our real being, the Self, the Indwelling God; the soul or mind is our present consciousness of our spiritual reality; the body is the outer expression or manifestation of the soul and spirit.

There are those who deny our right to use these high affirmations of our perfection, power, life, freedom, on the ground that they are not strictly true. Certainly they are not true of the outer personality, the growing, developing soul or mind; but they are profoundly true of the Higher Self. Man is really and interiorly a great and powerful consciousness, or rather superconsciousness. He determines largely his own destiny. He contains within himself an infinite order of life, by its very nature superior to growth and decay. He is the creator of countless forms or manifestations through which he, the Immortal Ego, functions through endless cycles of time. The supreme object of our life in time is this,—the gradual recognition of the God within us, the gradual restoration of this divinity to its rightful place and power.

Let the soul then continue, day by day, to sing the exultant song of the spirit. Let it identify itself with the higher ranges of its being—with the glory of that true and divine Self which is sinless, diseaseless and deathless. The supreme statements of spiritual reality are, to him who knows how to use them, the very manna and the wine of life, the secret of divine attainment, the sources of health and perfection to mind and body.



TRIED AND TRUE.

BY A. P. BARTON.

A poet once wrote:

"A lie that is all a lie can be met with and fought outright;
But a lie that is part a truth is a harder matter to fight."

We now change this partial recognition of a great principle of Being by enlarging the view. Instead of the opinion that a falsehood is so weak as to be easily conquered in a fight for truth, we have gained a knowledge that is worthy a profounder consideration than the world has yet given it. We now know that a falsehood, a slander, a maligning tongue, need not be fought at all; that it is weaker for being ignored, and fully overcome by a true life. The only capacity of endurance a falsehood has is given it by combative resistance—by the prop of importance bestowed upon it by those who rise up to fight it, believing self-defense to be imperative. Leave it alone, treat it with indifference, be superior to it, live above it, and it will fade out for want of the enduring quality of true-ness, or accordance with the principle of Truth. Some one has truly said, "Silence is the best answer to calumny."

The other thought—that an element of truth will render that which is mainly false "a harder matter to fight"—is also very near a great truth that we now begin to understand in a

new and broader light. A grain of truth is a wonderful preservative, mingled with a mass of error and mistake.

The ancient Hebrews held a very feeble and fallible ideal of the true God—an ideal that was stained with blood, darkened by cruelty, and degraded through selfishness and ignorance. But there was a germ of truth in it; hence it endured through persecution, idolatrous lapses, and overwhelming odds in numbers on the side of those who had less of truth in their religion. Nothing could destroy it or weaken it. The only changes made through the ages of tribulation and trial were changes in favor of truth, changes for the better, a clearing away of the false and bringing to a fuller light the true. The trials endured were a cleansing fire that did not hurt or mar that which was true.

When the followers of Jesus began to promulgate their meager understanding of his doctrine they had more of mistake than truth in what they taught. Yet persecution failed to exterminate them. It was remarked that ten live Christians would spring up out of the ashes of one martyr. This was because there was a strong element of truth in their doctrine—a higher idea of God than their persecutors had yet discerned. The counsel of Gamaliel to the Jews who were about to slay the Christian teachers was a recognition of the principle I now advocate: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it be of God, ye will not be able to overthrow them." The world should have learned this lesson long ago—it has been so often illustrated and proved by the facts of history.

Near the middle of the fifteenth century, when the Turks took Constantinople, then the head and center of Christendom, they sold and scattered the Christians throughout the known world. Wise men, who should have been wiser, said this would prove the death-blow to Christianity. But, on the contrary, it turned out to be the very best thing the Turks ever did for this or any other worthy cause—one of the best things

that could have been done for mankind at that time. The exiles made a thousandfold more converts to their teaching than they ever could have made from their safe retreat in the city of Constantine. The zeal and sincerity born of the consciousness of a righteous purpose, little understood even by those manifesting them, convinced and converted many everywhere. The truth in the teaching rendered it absolutely invulnerable and indomitable.

Now, we believe we have a yet broader light from the realms of truth and a higher, truer ideal of both God and man than the world has heretofore known. We are sincere in our quest of truth and devoid of offense toward those who do not yet see this greater light. We behold and recognize the fruits, which indicate that the disciples of this new metaphysical movement have come into possession of a higher knowledge of the law of Life and Being than have any who oppose and malign them. If God be with them, who can be against them? There are those who have deemed it a duty to persecute and suppress the pioneers of this great spiritual renaissance. They have been actuated partly by sectarian zeal, partly by conservative immobility, and largely by business interests. This movement is emptying the pews in the churches and lessening the income of doctors and medicine manufacturers everywhere. Wherever this doctrine of life, and joy, and love, and healing prevails, the scare of hell and doom's-day which once filled the sanctuaries of superstition has been lifted from the hearts of men, women, and children, and, to use the words of a physician in our city, it has become "distressingly healthy." So they have called upon courts and legislatures to suppress us—to exterminate "the pests," as one writer calls the Christian Scientists.

But there is nothing to fear from any source. If there are errors in our teaching and practise, as no doubt there are, persecution can do no more than help to remove them. It cannot hurt the Truth. The crudities that inevitably attach to

first statements of any great teaching or discovery will be cleared away by the criticism of adversaries, combined with further investigation and the stimulating influence of opposition. That is the most adversity can do for a teaching that is founded in principle. It is a lamentable mistake to suppose that the first statements are the highest and best, or to attempt to hitch people up to the stakes set by the pioneer who scored out his wandering, uncertain way. It is as bad as the dogmatism of an established Church, which essays to bind the conscience to a creed set up three hundred years ago. It forbids growth and dwarfs the soul. Lindley Murray's grammar was all right for its time, but it would be entirely out of place in the schools of to-day.

The ultimate truth has never been revealed to any man or woman to be transmitted to the rest of mankind. We are no longer satisfied with reflected light. It is devoid of the principles of life and growth. Every man stands in the light of the direct beams of the Sun of Truth, receiving the inspiration of wisdom and strength into his own soul. No one can rightly claim to be in possession of the Truth: we are all truth-seekers. As we study and investigate the great law of Being, we grow more and more largely into perception and realization of a higher and better ideal of both God and man. We may not stop nor tarry to parley with those who cry "lo here," or "lo there." We heed no predictions of calamity or perdition. We are not deterred by threats or attempts at limitation or coercion. We bless, and curse not, and press on toward the realm where the light shines brighter.

To be true is to be in accord with Truth. Truth is absolute, while trueness exists in degrees. One person or opinion may be more true or less true than another. While there is a modicum of truth in the church creeds—enough to have preserved them through the fiery trials and proscription of the Dark Ages—yet a creed is at best only a belief, or a codified collection of opinions, and is always subject to change. There

is always doubt in a mere belief; hence, I cannot reasonably be expected to subscribe to any creed, especially if drawn up by other men. If they write down, "I believe thus and so," and ask me to sign the statement, I will say to them: "That statement is good only for the present moment and for yourself. A belief is founded on evidence, and is not subject to the will. Additional evidence may at any time change your creed. I cannot indorse your opinion of any teaching or principle simply because you claim to get it from your understanding of a book that you call 'inspired scripture.' If I am honest with myself, with that book, and with you, I must say that what appeals to my reason I believe, and that which does not I must refuse. I must further say that I am always open to new evidence, and must hold my creed subject to change."

I refuse to be labeled. I reject all names that mark me as a fixed, unchangeable article. To-morrow I expect my discernment of truth to be different from what it is to-day. The label you pin on me to-day will not accurately describe me to-morrow. I am in quest of a higher realization of truth from day to day. I presume and aspire to become truer each day than I was the day before. With Emerson, I will "speak what I think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything I said to-day." I cannot afford to be consistent with my former self, nor with the ideals of a lesser wisdom. But if I am not, those who are tied to a post will sometimes hiss at me and call me by unpleasant names as I pass by. They may even attempt to tether me and gag me, or take away my freedom. I may not heed them. I revile not again; for I remember that there is a law of compensation in trials and tribulations which the world has but little understood heretofore. If I am not afraid, if I am firm in my convictions of right, if I am sincere and true to my highest ideals, I cannot be harmed by those who do not understand me.

It is indeed a great privilege to be misunderstood by the

world. It indicates advancement. It means that a step has been taken beyond the trodden heath of commonplace things. All prophets of new thought have been misunderstood, misinterpreted, and often persecuted. But trials and occasions for renewed effort only brighten our wits and clear away the dross of error. The fire-brand of inquisition can ignite only the chaff and rubbish and render the pure gold of the true gospel more free and conspicuous than before. The Truth cannot be hurt, nor can its advocates be retarded in their progress.

Every attempt to silence the tongue of this New Thought movement, every word of ridicule and contempt, every ignorant thrust, is but an agent of correction striking down only the follies and foibles of its sincere but fallible disciples. All the world are really combined, the most of them without knowing it, in the advocacy of this beautiful teaching—their efforts, however adversely they may direct them, tending only to administer correctives for the crassness and blunders inevitably attending the efforts of an uninspired humanity attempting to deal with inspired Truth. Thus our would-be enemies become our allies, and we are but truer for the trials they offer, stronger for the efforts they draw out, and wiser for the experiences they furnish. We fight nothing—not even orthodoxy and “Eddyism.” They are all doing us and the cause we represent good, however little they may mean it.

Yet we hesitate not to say what we think and to point out error wherever we see it. This is done and intended in the spirit of loving-kindness to the erring. We cannot afford to do less for our critics than they are doing for us; that is, less of good. But we separate the error from the erring in our condemnation. We cultivate a broader charity than do those who would damn the child because of its mistakes. We love the child too well to join him to his follies—yea, too well to be silent in approval of his wandering course. So we realize that everything is ours. “Whether Paul or Apollos or Cephas,

or the world, or life, or death, or things present, or things to come"—all are ours, to help us to be true to Truth. We rejoice always, and in everything give thanks.

The music for the evening was charmingly rendered by Mrs. Frank P. Furlong, contralto, and Mr. Frank G. Burnham, baritone, of Hartford, and Miss Edith Cullis, violinist, of New York, with Miss Helen Fogler, of Boston, accompanist.

SESSION OF THURSDAY MORNING, OCTOBER 26, 1899.

THE GOSPEL OF HEALING.

BY DOCTOR J. W. WINKLEY.

It is proposed to discuss here the question so often raised—Is this healing of our day by mental or spiritual means *Christian*? The scientific man may ask very naturally, Can it be considered scientifically? The inquiries are also often made: Is it practical? Is it right morally? So the Christian Church may very properly ask, Does it belong to Christianity? Has it the sanction and authority of Christ? The scientific character of the healing can be left to the scientists. The question of the practicality and the beneficence of the healing may be known "by its fruits." To determine, however, whether or not the healing is Christian, one must decide what Jesus Christ himself taught—what he, as its author, gave to the world as Christianity. Christians of every name and denomination will agree, of course, that his teaching, commands, and precepts; his practise, life, and example—these together make up Christianity.

What, then, is Christianity as Jesus gave it in his teaching, acts, and life? One thing is plain—Jesus taught or preached his word of truth. But another fact is equally plain—he did what are called “works” in the language of the New Testament, or *healing* in the language of to-day. The Christ, in fact, gave himself largely, as the gospel records tell us, to “healing all manner of sickness and all manner of disease among the people” during his public life; indeed, he laid great stress upon these works as an essential part of his mission. They were very prominent in the ministry of Jesus. They made up, with his preaching, his whole public work. In fact, he did nothing else. Just consider the noteworthy fact: he founded no institutions, asylums, or hospitals; organized no charities, founded no religious orders or societies of any kind. He did not even establish a church; nor did he leave directions for the formation of any of these. But he did go about “doing good,” doing healing—the works of Him that sent him. Further, what were his commands to his followers? Surely it is safe to affirm that in Christ’s instructions to his disciples he made the ministry of healing more prominent if anything than the ministry of preaching. He charged them, when he commissioned and sent them forth, to “heal the sick.” This was a direct, plain, emphatic command given to his followers of all times. It cannot be denied that Jesus urged and emphasized the gospel works no less positively than the gospel word.

Now, if these conclusions are correct, it becomes of interest and moment to inquire whether these important instructions of the Master have been obeyed. Has the Christian Church as a body, have the ministers of the Church generally, carried out, or are they now carrying out, the full commands of Christ if they neglect to do the works? Surely, the answer to this question must be in the main a negative one. Who, then, are fulfilling—who are practising this part of Christianity? It seems certain that no unprejudiced person will deny

that the doers of the works to-day, including all sections of them—the so-called Faith curists, Mind curers, Christian scientists, mental healers, etc.—in their way and according to their light, have tried and are trying sincerely, honestly, earnestly, really to obey the command of the great Physician. These healers by spiritual means have their limitations; they may fall short in their efforts often; their healing may not be equal or even exactly similar to the Master's. But we submit that, inasmuch as they have earnestly and in good faith endeavored to obey his command to do the works, they are entitled to stand as his true followers, and that their works of healing are Christian indeed. Yet we have heard Christian ministers characterize as impiety, even blasphemy, their endeavor to follow in the footsteps and do the behests of the great Teacher.

It is well to ask here why it is that the Christian Church in the main—why the Christian clergy as a body—all these centuries past have ignored the Master's command, and neglected to do the works he enjoined. Is it because the works were of no importance in their eyes, of no essential value, and that therefore there was no need of their continuance? Then why did Jesus lay so great stress upon them? This would clearly indicate that he himself deemed them of vital importance, of even transcendent worth. He devoted to the doing of them almost his whole ministry; and that was largely what he set his disciples about, and directed them to do in their future ministry.

Is it not possible that some great truths or principles or laws were disclosed by the works—were thereby illustrated and enforced; truths, principles, or laws, moral and spiritual, of far-reaching and transcendent import, far above and beyond all mere physical healing or cure of any bodily disease? It does certainly appear so. And those who have essayed to do works of healing in our day have evidently caught a glimpse of those wondrous revealings—have learned something of

their deep significance and of their inestimable value. What are those revelations?

First of all, perhaps, the healing brings home forcibly to the mind as indeed a fact that which has ever gladdened the hearts of religious people to find reason to believe and evidence to prove, namely, what is often attempted to express by the words "the supremacy of the Spirit," which should surely find appreciation with us all in these days of gross materialism. All this healing, done by immaterial or spiritual means, showing the power of the mind over the body, telling of the omnipotence of spirit over all things, is wholly against the prevalent doctrines of materialism, and on the side of the highest spiritual philosophy.

Next, is it not plain from the accounts in the Gospels that Jesus thought the works made manifest the existence and power of the Infinite Spirit and were a revelation indeed of God, the Father? In fact he said so again and again. He apparently emphasized the works for one reason as tangible evidence that the infinite One, and He alone, is the real Healer of disease—the one and only healing Power; that He is ever ready and lovingly desirous to restore and save his children from their bodily infirmities, as He is to remedy, by the same gracious power, their ills of mind and heart and soul. And so again to-day the existence, the reality of God, and withal a higher conception of Him, are thus impressed upon the mind; His immanence upon the consciousness; yea, His goodness and His love are made manifest by His life-giving and restorative power in the healing.

Again, it is the united testimony, probably, of those engaged in the practical healing, as well as of all subjects of the cure, that they gain by it a new estimate of man. They see or experience the power of the spirit over the body. That points unmistakably to man's other and higher spiritual powers and potentialities, which only need to be aroused and drawn out. They learn that health, physical as well as mental and moral

health, is within man, and not something to be imported from without. That fact opens their eyes to the other and grander possessions—attributes, qualities, and powers wrapped up in him, and which only need unfolding to become manifest and effective. They are brought to realize, as never before or in any other way, that man is truly created in the “image of God.” It is made a living truth to them that mankind are his children, his offspring, sons and daughters of his, partakers of his nature, sharers in his power, possessors of his life, and joined to him in oneness. In other words, the essential goodness and the inherent greatness of man—his divine, yea, deific nature—are thus revealed. And thus it is that the real spiritual character, the God-nature of man, so opens up in the light and through the application of the healing as to give in very truth a new revelation of him. The gospel works of Jesus, as his gospel word, were indeed a wondrous revelation of man, the child, not less than of God, the Father.

And yet, again, it is the experience surely of all mental physicians that, to cure physical disease of moral origin effectively, it is necessary first to remove the moral disorder that is causative and primary. From this fact is deduced naturally as readily the broad fundamental truth of the moral or spiritual basis of physical health—that goodness, virtue, affection, faith, and moral qualities generally are basic health, and on the other hand that vice, immorality, selfishness, and sin are the primary disorders.

Once more, the truth akin to the one above, more or less clearly seen, is that sympathy and affection—true, deep, and vital—are the most powerful lever to move, convert, and transform the patient: to bring forth to life and wholeness the man, the real man. All your experience in healing, it is safe to affirm, friends, teaches you that this is true: that unselfish love—and the true is unselfish—is the fundamental and transcendent spiritual power; the primal attribute of God; the root, basic quality in man, from which all others spring. And,

oppositely, it is beginning to be plain to all men that selfishness is the root, the primary disorder, from which all other and minor moral ills arise—hate, anger, fear, cowardice, ill-will, malice, injustice, and wrong: all vices, crime, and sin. Yes, verily, selfishness is the great world disorder from which the human race has suffered and still suffers.

But time will hardly allow of even a brief mention of the great truths revealed by the healing gospel. There are others of scarcely less moment, perhaps. The all-beneficence of the healing power, experienced in the cure by the subject of it, impresses forcibly the mind and wins irresistibly the heart to believe with a great faith in the "Eternal Goodness," the burden of our poet Whittier's beautiful song—that God, the Father, is Goodness Absolute, as says the Hindu, and that Infinite Goodness and Love are at the center of the Universe, at the heart of God and man.

Another fact fraught with deep significance is learned in the simple physical healing, namely, that mind, or thought, has the power to reach mind, by virtue, it would seem, of a natural inner relationship and independent of all external media. When *en rapport*, soul touches soul. Yes, spirit can come into union and communion with spirit when exalted by faith and inspired by affection. This seems to reveal clearly and conclusively that "unity of Spirit" is a reality; that indeed "all Mind is one." A momentous truth!

And, friends, you who have had experience in the application of this spiritual therapeutic method will doubtless testify that it has solved for you, or goes far to solve for you, many other problems. For instance, it has helped you, in some measure at least, to a solution of the great problem of evil. And, again, it has aided you, immensely to your own personal, practical benefit, to solve the problem of happiness. And it will be your testimony probably that it has helped you to a solution of the still more important problem of immortality. That being made conscious—being made to feel, by its teach-

ing, that you, as all men, are immortal *here* and *now*—doubt of future immortality falls away; yea, *future* immortality loses largely its meaning.

Now, friends, if the healing in your hands is found to have anything near the profound meaning here represented, then can we not believe that the works wrought by Jesus had all this and much more and greater significance; that he knew it well, and emphasized and enjoined the works so predominantly for that reason; that they were, and he expected them to be, a revelation to man of the highest spiritual truths, principles, and laws?

Finally, to sum up the whole matter, may we not conclude—is it not the simple truth—that Jesus' gospel was a twofold dispensation, namely, his word of truth to be preached and his works of healing to be performed? One was the word to be made known, the other the works to be put into practise. And they were to go inseparably together,—the two halves of his Christianity that made and make the rounded whole.

We have said that Jesus did not found asylums, hospitals, reformatories, or penal or charitable institutions. Did he not do something possibly of greater importance? Is it not possible that, if this other half of the whole of his Christianity—the works—had been carried with the word “into all the world,” the asylums, hospitals, reformatories, and even prisons would have been rendered largely unnecessary? Might not the evils for which they exist have been largely cured or prevented? Remove the evil causes and evil effects disappear—this is the simple law.

What, then, is practical Christianity? A symposium of five prominent persons, mostly clergymen, had this for their subject not long since, and not one of them even mentioned the works of Jesus. Surely these were *his* practical Christianity. Which is the more important—the word or the works? The great Teacher conditioned knowledge of the doctrine upon the doing of the will. The latter was necessary

to make the other possible. May we not suspect that the reason why the one-half of Christianity—the preached word—has been of so “little effect” is that the other half—the doing of the works—was left behind? We are made to feel, especially at the present time, that it has been of little effect when we behold two nations of Christendom, at the end of the nineteenth century of the Christian era, waging unholy war—with many of the Christian ministers urging them on in the name of the Prince of Peace. Subjugation for missionary purposes and subjugation for commercial purposes go hand in hand. Whether either is in accord with Christ’s gospel of the word and works, each must judge for himself; but I think we all agree that the gospel of healing is Christian.



IS MENTAL SCIENCE ENOUGH?

BY SUSIE C. CLARK.

A perfect unity is possible in a wide diversity of thought, opinion, and method: a unity of purpose, aim, and pleasant comradeship. In differentiation of thought is wealth; conformity breeds stagnation always. The medical *régime* often counsels a counter-irritant; therefore, it is well perhaps that a field laborer who has been regarded as something of a heretic in strictly metaphysical ranks—a little outside the pale of good and regular scientific standing—should be so kindly welcomed into this noble company of strong, conscientious workers that the depth and sincere fervor of her heresy may be outlined.

Mental Science has a pure and beautiful record as an evangel of freedom and upliftment to the human race. In the few years since this system of pure, strong thinking and righteous living has gained wide acceptance, how many hearts it has blessed; how many minds it has educated and illumined;

how many impotent and suffering bodies have its blessed ministrations raised to usefulness and power! And this glorious work has hardly begun. God speed it onward, and bless every one of the noble exponents thereof who marshal under its banners! And, in the fulness of time, may their beneficent eyes be cleared of all astigmatism; for the Mental Scientist of—yesterday (we should hardly like to say of to-day) has too often worn near-sighted glasses, thus limiting his range of vision.

"All is Mind." (I quote from a Mental Science writer.) "This is the basis of Mental Science teaching, and proves to be infallible. From it proceed the very issues of life, including health, wealth, and happiness." Now, shall we accept unquestioned this "infallible" statement? Is Mind the "All" of life or causation; and what is Mind? While we are aware that the metaphysician claims for this affirmation of Being more than the generally accepted definition of *Mind*, which designates "the intellectual and rational faculty in man; that power which conceives, judges, and reasons;" and that the metaphysician includes in this term the spiritual nature, even the soul, yet Mind never can adequately and correctly define or become the vital force and energy, the immortal part of man—that intelligence which, unlike Mind, is independent of any mortal existence or embodiment: the spirit.

"The spirit never was born; the soul began to be, never;" while Mind is the result of this potential spirit essence breathing upon the material elements of the brain, as it does in the babe, until the Mind, with its wondrous power of thought—the kingly intellect—is gradually evolved: the child's spirit—its vital spark of Life from the primeval Flame—being the same at every age. That expression of Being, therefore, which we call the Mind is thus dependent for its existence on the body and belongs to the body; its action is strictly mechanical, and too often material. For while the Mind has an inner as well as an outer gate, a diviner part which, aided by another

faculty—intuition—may receive messages of supernal wisdom, yet the pendulum of man's mentality is always apt to sag a little on the external plane.

The Mind alone is wholly inadequate to express the idea of an immortal essence. Spirit is the breath of Life, the only reality, the unconquerable power. Mind is dependent upon the senses and outer Nature for its excitation and unfoldment. Spirit is always the same, whether seeking expression in form of archangel or man; while Soul, the primal entity, is as unlike Mind as the sun is unlike the bit of glass whence its rays are reflected. "Soul does not, like Mind, depend upon matter—does not, like the spirit, diffuse life through matter—but it is the uncreated perfection of Being. The soul is God in us." The Mind and the Soul are not even close friends. For atheists and materialists who reason exclusively from the mind usually, if not always, ignore the verity of an immortal soul.

Does this not prove the inadequacy of our "All is Mind" statement? Does it not suggest that while a growth from the old race-error of a belief of life in matter, and of physical causation, is a most necessary and encouraging stepping-stone in human progress, the close adherents of such theory have withdrawn only one step from the physical plane to the mental, and there are many spiritual heights beyond that await our advancing feet, from whose altitude our mental state will then be a purified, illumined reflection of the spiritual grasp and unfoldment—as a strong, healthy body is the reflection of an enlightened mind? As the eye is the material lens of the mind, so the mind is but a lens projected by the spirit for use on this plane of existence. "The mind is but the trestle-board, on which the spirit with electric pen carves out its plan." Thoughts, verily, are things, or, better, forces—the causative energies that materialize all things; but the brain is always acted upon: never does it act *per se*. Thought is really spirit vibration moving the brain to action. Then does it not follow, fellow-workers, that to take up the thought of a patient

does not reach the plane of causation? The brain does not create or produce thought, but reflects the intelligence of the spirit—sometimes its own incarnate spirit, often also that of spirit *excarate*.

There is always a cause back of mind. The spirit when using its spiritual form has its own eyes and ears and feelers—invisible antennæ, which are quite independent of mental action. In retreating one step from the physical plane, let us take another and a higher step also, since all one-idea systems fall to the ground sooner or later—as they should—or, better, yield of their harvest and fruitage to enrich a broader, grander successor. The soul has other avenues of manifestation than the mind. Shall we allow its expression to be narrow and one-sided; shall we fail to use our valuable and practical psychic powers in conjunction with mental attributes? *Psyche* clearly means *soul*; and are we not a race of souls? Then is there any discredit in using our soul-powers? Yet the very word “psychic” is tabooed as something uncanny. Some of our best metaphysical authorities—teachers and authors of our literature—have counseled pupils to have nothing to do with the psychic plane, as it tends to “unbalance the mind.” Poor, defenseless Mind—this Mind which is “All!” impotent soul, which can only guard its purity and safety by burying part of its talents in disuse! Yet it has sometimes been noticed that, when the mind of the patient is particularly unbalanced, the psychic healer is *best* qualified to diagnose and meet his need.

There is another modern school of thought, which may have gone, I admit, to the other extreme and over-cultivated the psychic plane to the neglect of mental and spiritual unfoldment; but, remember, worthy confrères—when you state upon your program that this metaphysical expression of Truth is “the grandest movement of modern times”—that the mighty wave that swept over the world with the “dawning light” of 1848 has made your own position possible. And it is a move-

ment that, by the way, like John Brown's soul, is still "marching on." It was the first movement since the apostolic age to incorporate healing as an expression and a part of its religion; it is the true mother of all modern schools of healing, or reform—even though children sometimes outgrow and even disown their parents or outstep them in practicalization of advanced thought. But the blows of persecution, obloquy, and scorn, with which an ignorant world always meets any message that comes to bless it, fell not first upon your shoulders. There have been martyrs for Truth's sake, bearing another name, who have made the path easier for your valiant feet to tread; and they have left a wealth of experience, of spiritual discovery, which it is not wise carelessly to ignore, whose appropriation and application in the practical work of healing, as in the broader field of teaching the word of an all-inclusive Truth, would greatly enhance the power and usefulness of the worker—would open a new world (the real world): a new realm of causation to his spiritual discernment. Not all is Mind; spiritual unfoldment never can be gained on the mental plane.

We have another cornerstone: "All is good; there is no evil." How do we *know* that all is good, since we can know nothing except by contrast—through antagonism of ideal? If we tasted only sugar, how could we know sweetness? If there never had been pain, how could we realize immunity therefrom; how claim the possession, thank God, of perfect health? If there were no error to be overcome, no so-called sin in the world, the moral element would be lacking, however upright the conduct. It is only under the polishing-wheel that the diamond reveals its brilliancy. Man is allowed to suffer from the violation of law (which we call sin), in order that he may gain knowledge, not only of those laws, but of a power within himself to overcome—a power that is one with Omnipotence and makes of him a co-worker with the Infinite plan and purpose: a god in embryo. All the promises are

given to him that overcometh. Then how can we gain the palm, the robe, the new name, the privilege to "go no more out" into earthly embodiment, if there is no evil, nothing to overcome, no chance to win the victor's crown? Even the Christs are perfected through suffering. Not that there is an absolute element of evil, even though we recognize it on the plane of existence; for that which seems such to the finite mind is not evil in the realm of the Infinite. Like the green apple, it represents the best possible condition before ripeness obtains. But in the moral realm there must be a shadow; and if there must be a seeming evil to test the efficacy of good, then there must be in the existence of error a divine purpose that should command our recognition and respect.

Can you not imagine an archangel so pure and exalted in celestial realms, so yearning over those mortals now slowly climbing toward the height he has won, that he would voluntarily decide to descend and *become the shadow* of the One Great Light, which none might perceive but for the dark background his Christly sacrifice would provide? Thus reads the legend of Lucifer, the fallen star, a personality so erroneously maligned because Isaiah, by bold metaphor, addressed the king of Babylon thus: "How art thou fallen from heaven, Lucifer, son of the morning;" whereupon Tertullian and Gregory the Great fastened upon the conclusion that "Satan" was meant by *Lucifer*—a mistake perpetuated and immortalized by Milton in his "Paradise Lost." But Lucifer is properly the designation of the morning star, the Light-bearer, and this is what so-called evil is—the Light-bringer, the Light-producer after the conflict is past; therefore, in the final analysis, all is Good. When once the Light is perceived, all shadow of human ignorance is replaced by knowledge, bondage by freedom, temptation by victory. The mission of the Christ was not to bear the responsibility of our sins and errors for us, but to increase our responsibility by showing us the possibility and power of conquest. We are to conquer the world and its

unripeness, not to flee from it or *deny it away* by denying the existence of error. It is not necessary to sacrifice one's common sense to become a metaphysician—or a psycho-physician, which is a better word to represent an all-inclusive work. Then—

"Shake hands with pain, give greetings unto grief—
Those angels in disguise; and thy glad soul
From height to height, from star to shining star,
Shall climb and claim blest immortality,"

—an immortality to be consciously entered upon, now and here.

It is always what a healer is in spiritual consciousness and soul-unfoldment that decides his power, rather than anything he does, or says, or thinks and believes. The Mind has indeed power to cure or to kill; but to work solely on mental levels, to search for and try to "take up the right thought" as an antidote to that particular phase of wrong thought which the patient is holding, is not far removed from the attempt of the medicine man to decide on just the right composition of drugs to hit a certain form of disorder.

Mind-healing, while most beneficent and valuable, is always limited; there are some cases that cannot be reached through vibrations caused by the strongest and most enlightened thought. The work of the enfranchised spirit is boundless; since the truly spiritual healer annuls, so far as possible, his own personality and mentality and serves as effortless transmitter of the healing influx that flows from the Great Spirit alone—thus reaching the fainting spirit of the patient, binding it back again in strong reunion with its Source, divorcement from which is the only cause of all illness, or prostration: the human sense of separateness from that Divine Energy, that all-pervasive Life which we call *God*. The healer never heals: the patient regains his birthright.

"I and my Father are one." This is the only infallible panacea for all suffering and unrest. I, the minute spark, am

enkindled from that quenchless Flame whence Life is born. Disease cannot assail one whose feet are planted on this rock, who feels momentarily the incoming of this mighty tide, who has gained the consciousness of impregnable divine union—the pattern set for us by the Christ: “I and my Father are one.” With this conscious at-one-ment, there would be small need of hunting for jealousies, anger, or other mental foibles, which are causative and undeniably create bodily conditions; but thought is only the ripple on the surface of the vast ocean of Ideas innate in the soul.

Is, then, Mental Science enough? Is any one translation of Truth enough while a broader, clearer interpretation of Deity’s mighty message is possible? No Mental Scientist is content to linger in the light of this rosy dawn while the effulgence of cloudless noon beckons him onward. We must outgrow labels and narrow classifications—be broadly open to every message of Wisdom, even if it come from a source toward which our attitude has been hitherto one of prejudice, misunderstanding, and scorn. Truth-seekers should be eager to catch its every accent, should be hospitable to its every phase—receptive to all. The different pathways to the goal are all necessary and full of beautiful, altruistic service to humanity. But let us make those paths broad, open to every avenue of Truth, radiant with the light of inspiration, by which a grand, comprehensive development shall be insured for each individual worker.

My prayer would voice the fearless sentiment of one of our nation’s heroes: “Give me liberty”—the broadest freedom to grow in every direction, to use my spiritual eyes and ears, to unfold and wield each psychic gift and attribute; I might even claim the blessed privilege to coöperate in my efforts for humanity with wise, grand souls no longer fettered by the flesh, as are we; then give me this “liberty or give me death. If this be treason”—*if this be heresy*—“make the most of it.”

At this point Mr. Henry Wood, Chairman of the Committee on Constitution and By-laws, submitted the following report of that committee, which was read by the Secretary:

CONSTITUTION.

Article I. NAME AND MOTTO.

The name of this organization is The International Metaphysical League. The motto of the League is "God, Freedom, and Immortality."

Article II. PURPOSES.

(1.) Its purpose is to establish unity and coöperation of thought and action among all individuals and organizations through the world, devoted to the study of the science of mind and being, and to bring them, so far as possible, under one name and organization.

(2.) To promote interest in and the practise of a true spiritual philosophy of life; to develop the highest self-culture through right thinking as a means of bringing one's loftiest ideals into present realization; to stimulate faith in and study of the higher nature of man in its relation to health, happiness, and progress.

(3.) To teach the universal Fatherhood and Motherhood of God, and the all-inclusive brotherhood of Man.

(4.) That one Life is immanent in the universe, and is both center and circumference of all things, visible and invisible, and that One Intelligence is in all, through all, and above all, and that from this Infinite Life and Intelligence proceed all Light, Love, and Truth.

(5.) These simple statements are, in their nature, tentative, and imply no limitations or boundaries to future progress and growth, as larger measures of light and truth shall be realized.

BY-LAWS.

Article I. OFFICERS.

(1.) The officers of the League shall be a President, one

Vice-President at large and one from each State of the United States and from the other countries represented in the League, a Secretary, an Assistant Secretary, a Treasurer, and an Executive Board of fifteen additional persons—the President, Vice-President at large, Secretaries, and Treasurer being *ex-officio* members of this Board, with power to vote.

(2.) None of these officers, except the Secretaries and Treasurer, shall be eligible to serve for more than two successive terms.

Article II. ELECTION.

All these officers shall be elected by ballot at the Annual Meeting of the League; the President, Vice-President, Secretaries, and Treasurer for one year. At the first election five members of the Executive Board shall be elected for one year, five for two years, and five for three years. Thereafter five members shall be elected each year for a term of three years.

Article III. DUTIES OF PRESIDENT.

The President shall preside at all regular or special meetings of the League at which he may be present and perform such other duties as usually pertain to the office.

Article IV. DUTIES OF SECRETARY.

The Secretary shall keep an accurate record of all the business of the League and of the Executive Board, of which he shall act as secretary. He shall perform the executive duties of his office under the direction of the President and the Executive Board.

Article V. DUTIES OF THE TREASURER.

The Treasurer shall have the care and custody of all the funds of the League; he shall keep an exact account thereof, and submit an annual report, and such other reports as they may request, to the Executive Board. He shall collect all fees, charges, and dues. He shall pay only such bills as have been approved by the Secretary and Auditor.

Article VI. EXECUTIVE BOARD.

The Executive Board shall meet at least once in six months.

and five members shall constitute a quorum for the transaction of business. It shall have charge of all the business and interests of the League. It shall direct its operations and govern the expenditures of its funds. It shall have power to fill any vacancies that may occur in its membership between the annual meetings, and to call special meetings of the League whenever it shall be deemed necessary or expedient. It shall elect, from its own number, such Standing Committees as it may deem desirable and shall define their duties.

Article VII. AUDITORS.

The Executive Board shall appoint an Auditor whose duty it shall be to approve all bills before they are paid by the Treasurer, and also to audit the accounts of the Treasurer and report thereon to the Executive Board.

Article VIII. MEMBERSHIP.

(1.) Any person in sympathy with the purposes of the League may become a member thereof by the payment of one dollar. Each member shall be entitled to a copy of all notices and reports which the League may issue.

(2.) The Annual Membership dues shall be one dollar, payable on or before October first.

(3.) The payment of twenty-five dollars shall constitute a person a Life Member of the League, with all the rights and privileges of ordinary members.

(4.) No member whose dues have not been paid for the preceding year shall be entitled to vote at the annual meeting of the League.

Article IX. DELEGATES.

Any group of five or more persons meeting regularly for work or study in sympathy with the avowed purposes of the League, and which shall pay a sum of Five Dollars or more as dues to the League, shall be entitled to representation in all business meetings of the League held during the fiscal year for which such contribution is made, by one delegate, and an additional delegate for every ten members or fractional part thereof after the first fifteen.

Article X. ANNUAL MEETING.

The Annual Meeting of the League shall be held in October, the date and place to be determined by the Executive Board. Twenty-five members shall constitute a quorum for the transaction of business.

The fiscal year of the League shall be from October first to September thirtieth of the following year, both inclusive.

The order of business at the Annual Meeting shall, in general, be as follows:

1. Reading of the Records.
2. Reports of Officers.
3. Reports of Committees.
4. Communications.
5. Unfinished Business.
6. Election of Officers.
7. New Business.

This order may be changed by vote of the meeting.

Article XI. PARLIAMENTARY RULES.

All meetings of the League shall be conducted in accordance with customary parliamentary proceedings.

Article XII. AMENDMENTS.

These By-laws may be altered or amended by a two-thirds vote of the members and delegates present and voting at any annual meeting.

Proposals to amend the By-laws must be submitted to the Secretary in writing, signed by at least fifteen members, at least sixty days prior to the meeting at which they are to be acted upon.

The Secretary shall publish every such proposal to the entire membership not less than fifteen days prior to each meeting.

Voted: That this report be adopted as the Constitution and By-laws of the International Metaphysical League.

Voted : That the action of yesterday in regard to the election of officers be declared valid.

The business having been disposed of, the following addresses were given :

THE DIVINE LAW.

BY HENRY S. TAFFT.

The topic I have chosen for this occasion is one that touches the heart, soul, and life of every human being. It is most generally known under the title of the "Golden Rule." Without its daily application in the social and business life of man, in whatever sphere of action he may be placed, whatever his worldly state or condition, age, or lineage, he leads an unhappy, care-laden, unsatisfied, and disappointed existence. By its practise in thought and deed, applying its precepts to every department of his mental and physical activities, he becomes a creature to be envied by the immortals; the boon of happiness is his; wisdom and power, riches and honor, crown his days; and health, strength, and vigor become manifest in every woof and fiber of his physical being. I am quite aware that this is a strong statement, and one that is likely to arouse some opposition and to provoke much criticism. It is nevertheless true, and no amount of skepticism or doubt of its verity can change it into error or controvert its moral or physical effects.

We are endeavoring to solve the problems of an existence which, it is reasonable to assume, is but the training-school for other and greater activities, and for the exercise of our spiritual functions in a more intelligent and comprehensive manner—after we shall have passed from these varied ex-

periences and have been freed from the dross and impurities of this temporal life. The struggle to live, to enjoy every good and perfect gift, to retain health and vigor of mind and body, and to attain happiness, has been and is the burden of the song of Christendom and heathendom alike.

Man is bending all his energies, all his intellectual powers, and searching at wisdom's fountain to gain this priceless treasure. "How few there be that find it!" Yet it needs but the consciousness of God's love and the full understanding and realization of the precepts of Jesus to know that it is within our grasp. These words were spoken by the most profound metaphysician that the world has ever known, upon that memorable occasion nineteen centuries ago when the Christ, followed by a great multitude, went up into a mountain, and there spoke unto them and delivered that wonderful and sublime address known as the Sermon on the Mount. Summing up the cardinal points of his discourse, near its close, he said: "Therefore, in all things whatsoever ye would that men should do to you, do ye even so to them; for *this is the law.*" This statement bears the impress of divine authority, and appears to me to be the most profound and comprehensive fragment of intellectual and spiritual wisdom that was ever embraced in words so few and language so significant.

Jesus presented the doctrine of spiritual righteousness and of moral equity to mankind in a manner hitherto unknown, startling the world from its sleep of idolatrous belief and worship, its aggressive and cruel selfishness, and its deep moral degradation, and implanting the seeds of divine truth and of inflexible and impartial justice in the hearts and lives of men, as the sole basis for right living in this temporal life and the only safe guide for the attainment of everlasting happiness in the life beyond. Upon another occasion he said: "A new commandment I give unto you—that ye love one another." While this command is logically embraced in the first, its repetition particularly emphasizes the doctrine of the "brother-

hood of man" in an eminent degree, and clearly shows its divine authority. The instinct of love—the desire to love and to be loved—innate in man is as natural as life itself; it stirs the deepest emotions of his being, fires his ambition, and inspires his courage. The difficulty appears to be that his point of view is too narrow; and, while he is commanded to love *all the world*, we find that the world he loves is oftentimes exceedingly small.

Now, if we are ready to follow this divine mandate, this "Golden Rule," love will sweep away all hatred and malice and selfishness from our hearts as surely as the mists of the morning fade and flee away before the lustrous glow of the rising sun. The simplicity of the language employed and its comprehensive brevity appeal alike to the understanding and the sense of justice in the individual. The meaning of the word *whatsoever* is a striking illustration of the vast import of the entire paragraph. Nothing is left to conjecture or doubt. All things, every thought and deed, small or great, in private or public life, in all business relations, whatever their character, in every social requirement or performance, in the exercise of professional or judicial service, or in whatever vocation man may be engaged—all are embraced in this one word. "Whatsoever earth, all-bearing Mother, yields. Whatsoever the Heavens in his wide vault contains." Whatsoever you may desire that others should do for you, "do ye even so to them." This appears to be the whole summing up of man's moral obligation to his fellow-men and of love to God, and the sum and substance of the teaching and practise of Jesus.

At the first glance it appears to be an exceedingly simple matter to comply in all things with this divine law. You need only to put away selfishness, envy, jealousy, lust, avarice, malice, cruelty, covetousness, fear, and their kindred evils—those things that every one knows to be wrong, and produce only misery and unhappiness, must all be thrust out of the

heart of the individual, root and branch; the entire being must be swept and purified of all baneful thoughts, all unholy desires; and in this beautiful chamber of the soul, so cleansed and garnished, must be planted that good seed, "that bringeth forth some an hundredfold, some sixty, and some thirty;" and the only condition or restraint put upon you is to do those things to others that you would like others to do to you. No other demands are made upon you—this is the law. This good seed is the word of God, and its fruit is love, joy, peace, gentleness, patience, meekness, faith, temperance, honesty, integrity, brotherly love. Against such there is no law. But, my friends, the law is not fulfilled unless this good seed is nourished and garnered into our lives, and manifested in our deeds, being "always careful to maintain good works."

As a mere experiment, as a transient sentiment or a fashionable fad—as so many are testing its efficacy—it will not avail; it will result in dismal failure. We must accept it in a whole-souled, hearty, and sincere manner, holding to it through good and evil report, storm and adversity, through the bitterness of disappointment and seeming disaster; its roots must be implanted in our heart of hearts, in the inmost recesses of our being, and it must constantly be kept in the clear sunlight of God's love and beneath the shadow of His wings. Then, as the expanding flower yields its rich fragrance upon all alike, so will your life unfold, your deeds and words will express the beauty and the sweetness of the Christ within, and all shall know that you are living close to the great heart of the infinite Father.

I have said that it seems a simple thing to be able to comply with this Law, but we daily have occasion to realize how difficult it is to do what we consciously know and recognize to be right and best. As the Apostle Paul says, "The good that I would, I do not; but the evil which I would not, that I do." Man, when swayed or controlled by his physical or animal inclinations, becomes a most inconsistent and peculiar creature.

No sane or intelligent person commences the use of alcoholic stimulants without knowledge of the inevitable result. The same may be said of the man with an abnormal appetite for food. The glutton is as much to be condemned as the wine-bibber. The same inflexible rule holds with all shades of immorality and crime—the sure results are known; yet men will pursue these courses of evil, even when the great highway of good is open before them and the guide-posts are pointing in the opposite direction to reach the goal of happiness: so that if we go wrong we are wilfully blind, and violate the Law with full knowledge of the resulting punishment.

God does not wish His children to walk in darkness—He provides the way; He gives to man an intuitive knowledge, and supplies the intellectual powers by which he may be able to shun and avoid the snares, pitfalls, and temptations by which he is assailed, through yielding to the siren notes of his lower nature, and invites him to become a participant in the life that knows no evil—the life that is attained through compliance with this Divine Law. The Law is a just and righteous one; it bears upon all alike; none are exempt from its requirements or from the results of its violation; any deviation from its observance not only affects adversely the person or persons against whom the wrong is intended, but it reflects upon the doer with a force far greater than that which projects it. It was the precept of the righteous man centuries before the Christian era.

The prophet Daniel, Joseph the savior of his people, Socrates, Plato, and Epictetus attempted its exemplification, and many other grand and heroic figures shine forth upon the pages of ancient lore as loyal and sincere exponents of this sublime doctrine. Through its presentation by Jesus, as the great cardinal principle of the perfect life, it became rehabilitated and revitalized, and his expression of it gave to it a greater emphasis and living force than it had ever attained. It has been paraphrased in various ways; but its deep and purposeful sig-

nificance remains the same, under all disguises, and it stands to-day before the world as the one supreme embodiment of divine love and spiritual life. A compliance with this Law will bring unnumbered blessings to every man, woman, and child upon the earth.

Let us briefly consider some of the results of the adoption of this Law as the accepted rule of life—of its practical observance by the human race. The pursuit of *happiness* is one of the chief objects of the human family. Under whatever suns they live and move and have their being, all are struggling for this rare blessing; none have thus far been able to secure the priceless boon; *wealth* cannot purchase it; kings, princes, and men in high places fail to secure it, and all earthly power is futile to command its presence. But by the simple observance of this Law, and without effort, without spending years in its search and in the vain struggle for its attainment, lo! it stands upon the threshold of your heart and enters unseen within its portals. It is no respecter of persons; it is impartial in its action; every member of the human family—however lowly in station or influence—is a recipient of its beneficent bounty. Wealth is at your command. The power to give unto others, to render unselfish service, to promote the comfort and well-being of our fellow-men, will bring to the giver all the temporal blessings and worldly comforts that he may desire; riches and honor and glory shall crown his days; opulence and ease shall reign within his dwelling; no one will be miserly or niggardly, and want and poverty will be unknown. Beauty and physical perfection will abide with you. A compliance with this Law will render every face beautiful—shining with the brightness of God's love—with the spontaneous sunlight of the soul, expressing in face and form the ideal of the perfect life. Some one has said that—

"every face should be beautiful; no old person has a right to be ugly, because he has had all his life in which to grow beautiful; life's opportunities of nobleness, of kindly deeds, if well used, are enough to make so much

beauty within that it cannot help coming through to the surface and expressing itself in graceful outlines and perfect repose. The transfiguration of a pleasant smile, kindly lightings to the eyes, restful lines of self-control about the lips, pure shining of the face as great thoughts kindle inwardly—*these things* no parent makes inevitably ours; no fitful week or two of goodness; no schooling of the visage or training of muscle and tissue gives them, but only habitual nobleness and graciousness within: and this will give them all."

This Law brings health to body as well as to mind; no one can experience the full joy of happiness if weakness, pain, and suffering are their companions; no face will bear the impress of the heaven within if the body be tortured and filled with inharmony. The soul that has renounced the debasing powers of the lower self will speedily find itself emancipated from disease. Resting upon the infinite Arm of the Almighty, acknowledging His sovereignty, His constant love, His guiding hand, and His omnipotence, we shall claim our birthright as sons and daughters of the living God, who "healeth all our diseases."

How much of the public life of Jesus Christ was consecrated to this grand work of healing the sick? It is recorded that all who "believed" on Him were healed of their diseases. There are but few individual cases of healing recorded, but sufficient to bear witness to His great power to restore the body to health and even to raise the dead to life. I illustrate His work for the purpose of showing that Jesus had power to heal, and *did heal all manner of disease*. The lame walk, the blind receive their sight, etc.; yet He says, "If ye believe in me, ye shall do *greater* works than these;" and His words are true. It follows, then, that if you are fulfilling this Divine Law—Golden Rule—you are abiding in Christ, and His words are abiding in you, and you have His assurance and authority that "ye shall ask what ye will of the Father, and it shall be done unto you," and that believing on Him ye shall do mightier works than He has done.

Can there be any question or doubt remaining in your mind that *health, wealth, and happiness* are subject to your com-

mand through compliance with this Law? Let me repeat again what I have already said in substance regarding the healing of disease; for it is essential that the fundamental principle should be perfectly understood. Acknowledging, as I do, the sovereignty of God, and claiming that He alone has power to heal, I believe that no one can be permanently restored to health who persistently denies the existence of the Supreme Being whom we call God, or refuses to recognize His omnipotence and fatherhood. He must become regenerated in spirit, born again into a new spiritual life wherein new chords are touched, and heart and soul are awakened to the rhythm and harmony of the heavenly sphere; in a word, he must be ready to obey the Divine Law in all things before he will be permanently healed of mental or physical infirmities.

This principle is illustrated in the healing by Jesus of the man at the pool of Bethesda. Jesus said unto him, "Rise, take up thy bed and walk," and immediately he was made whole and took up his bed and walked. Afterward Jesus findeth him in the temple and said unto him, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." A violation of Divine Law is here set forth as the cause of bodily discomfort and disease. Again, a man sick with the palsy was brought, and because of the multitude they went upon the housetop and let him down through the tiling with his couch into the midst before Jesus; and when He saw their faith He said unto him, "Man, thy sins are forgiven thee." I make this statement with a full understanding of the broadest interpretation of the Law; and I believe that, so surely as the man persistently continues in the violation of the Divine Law, *so surely will its violation find expression upon his body or in his mind.*

I venture the statement that there is not one person in ten thousand in the Christian world to-day who has not heard or read this statement of the Divine Law: "Whatsoever in all things ye would that men should do to you, do ye even so to

them." Every intelligent man and woman throughout Christendom is familiar with its teaching; and, while it is recognized as the most beneficent rule of living—bringing to those who follow it a wealth of happiness surpassing human comprehension, an inexhaustible supply of physical and mental health, emancipation from the bonds of passion, envy, selfishness, and hatred, with a long train of attendant evils—yet, with all these rich blessings in view, almost the entire trend of thought and the methods and results of our education are opposed to the cultivation of the principles of this higher Law, and practically repudiate it. I will ask my business friend, my legal adviser, my grocer, my dry-goods merchant, my professional associate, if this is not true. Self-interest at the cost of others is the rule rather than the exception. It is amazing to note with what perverseness of spirit and dogged determination men—yes, and women too—will bow down to Baal, will follow the dictates of the lower self, will abase themselves and seek for the gratification alone of the selfish instincts and desires, rather than reach out for the higher, purer, and more unselfish purposes of human life. Why do we thus persistently turn our face toward the darkness, groping blindly and without hope in the search for the "pearl of great price"—Happiness?

But I am told that the business world will not accept this principle as a working hypothesis; that business cannot be adjusted to these lines or carried forward successfully under this Law. If that is so, business is conducted upon a false basis; deceit, hypocrisy, and the shrewdness that enables one to get the better of his fellow—this is the accepted highway to prosperity and worldly riches. I place this picture before you and invite you to examine it with microscopic vision, and discover if it be true or false. If true, I ask in all seriousness of the business man, in whatever vocation he may be engaged and whatever his present standing in the world, to listen for a moment to this statement of Jesus Christ: "Whatsoever a man

soweth, *that* shall he also reap." And I ask him to consider if it be worth while to spend the best years of his present life in sowing seed that is sure to bring a harvest of misery, dishonor, and unhappiness.

Quoting from a paragraph in a recent issue of a daily paper published in this city, upon the death of a noted man formerly of great wealth (acquired by deception and fraud), the writer says: "His career simply illustrates the old truth—that, while it is possible by more or less shady methods to acquire wealth and power for a brief time, there is no real and enduring prosperity that is not based upon personal integrity and substantial service to mankind." Here again is this great fundamental truth repeated in different phraseology, but with equal emphasis and with undiminished force. It should be engraved upon the lintel of every doorway throughout the land; it should be inscribed in letters of gold and hung above the desk of every teacher and pupil, of every banker and merchant, of every artisan and mechanic throughout Christendom, and above all upon the portals of every church upon earth that bears the name of Christ. It is here referred to as the "old truth;" yes, as old as time itself—a truth ever and forever restated in the words of Christ, "Whatsoever a man soweth, that shall he also reap."

The paragraph above quoted represents, undoubtedly, the general consensus of opinion and belief among *thinking* men and women to-day; it is acknowledged as an inflexible rule and unchangeable law. They who wilfully violate its injunctions, and set it at naught, *must* and *will* receive the just recompense and merited punishment either here or in the beyond. "Therefore, in all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law." Do this as a matter of principle; do it as a sacred duty to your fellow-men, preferring it to any other rule of life; observe it as a recognition of its justice and equity, and because you are a child of the infinite Father who made this Law for the chief

good of all His children, and because of your love for Him who created you in His image and likeness and gave to mankind dominion over all the earth.

I appeal to you as sons and daughters of the living God, to resolve in this hour and moment to put on the whole armor of righteousness, and determine, so far as your individual consciousness of right and the wisdom you shall receive from the inexhaustible fountain of the infinite Mind shall direct, that your life from this time forth shall be in harmony with this Law. A compliance with this law would inaugurate a new era in the world—an era of universal happiness and prosperity, and of peace and good-will among men and nations; an era in which the Fatherhood of God and the Brotherhood of Man would be fully recognized, and the omnipotence, omniscience, and omnipresence of the Divine devoutly acknowledged; an era in which all the relations of the family life, the civil life, and the governmental policy would be perfect harmony—where discord could not enter because all would be seeking the others' good: where selfishness and self-interest would be subordinated to the welfare of our neighbors and of the State. I simply say that, if we choose, it may readily become the rule of practise and daily living.

As showing the trend of modern thought, I quote this paragraph from a circular letter by the eminent Roman Catholic prelate, Archbishop Corrigan, recently addressed to the various churches of the archdiocese over which he presides, in an appeal for funds in aid of the sufferers by the hurricane in Porto Rico:

"The charity by which we are made one in Christ Jesus our Lord with our suffering brethren in the faith is reenforced in the present instance by the claims of a common citizenship. The Porto Ricans are now Americans. Our government is acting with a truly admirable energy in forwarding aid to the starving inhabitants of Porto Rico; private citizens are hastening to help the holy work by subscriptions. The Church must not be found wanting in such an emergency. To furnish our people an opportunity of contributing each his mite to this deserving object, I hereby direct that a collection be taken up for this purpose in all churches of this

diocese on Sunday, September 10, and that the result be sent as early as possible to the Chancery office, whence it will be forwarded at once to the Rt. Rev. Bishop of Porto Rico for distribution."

I quote this as an illustration of the broad, tolerant, and evangelical spirit that pervades all classes of people and all denominations of the Church of Christ, showing that no single individual or personality—no church, sect, or organization—holds proprietary rights or exclusive dominion over this so-called new philosophy, or is alone engaged in its extension and manifestation. It shows the advancing light of the conscience of the world—the unfolding and uplifting influence of the Christ within, as well in the individual as in the State and in the Church, if above her temples floats the cross of Jesus.

You will say that the condition that this law would create is an ideal state—the prophetic millennium practically illustrated; a situation that could not possibly be maintained. As the mind of man is at present constituted and filled with pessimistic notions and skeptical theories regarding God and the life hereafter, I freely admit that the plan is impractical and untenable; but we must remember that it demands simply a change of heart, a profound belief in our natural and intuitive knowledge of the infinite and supreme Power—a sincere trust in the infallible guidance and overshadowing love of God. With God all things are possible. He has given to mankind the functions of reason, intelligence, and a sound mind, which should be exercised wisely for the improvement and the best welfare of the race. We must make our own choice of the life we live—the course we run; it is entirely open to us of our own free will. Shall it be an unselfish life—the entire abnegation of self, considering the well-being of others before our own; a life of self-sacrifice and of strenuous, eager, and active endeavor to help our fellows; shall it be an honest and upright life—good measure to be meted out to all, without deception as to quantity or quality, without deceit, without hypocrisy or disloyalty; or shall it be a life of love and truth—with love toward all and malice toward none, bearing about in face and

form, in words and expression, the impress of the Christ within?

It is generally and popularly understood that the special and only purpose of the Mental Scientist or metaphysician is that of healing disease; that he takes no thought or cognizance of other conditions of the mental and physical realm of mankind, and only desires to be known as possessing an infallible remedy for every infirmity under the sun. Surprise is frequently expressed that he does not advertise his particular wares like the patent-medicine vendor, or herald his magic powers in like manner with the so-called medical quacks; but they who thus believe err through ignorance and blindness of heart. They fail to comprehend the signs of the times in the great spiritual awakening that is now taking place—in the rapid evolutionary progress from the materialism of past centuries into the spiritual kingdom of man's nature—into recognition of the spirit as the real man. The metaphysician not only believes in the redemption of the body from disease, but he also believes in and teaches the redemption of the soul from sin. He believes that the violation of Divine Law is the cause of sickness and suffering, and that a sincere and earnest desire to comply with it will restore the body. It is one of the cardinal principles of metaphysical thought and the paramount aim of every true disciple of this religion to manifest this law in his life and to inculcate its sublime truths in the hearts of others; in other words, to teach the doctrine of Jesus Christ and to walk in his steps.

In making this principle our constant rule of thought and action, the guide of our faith, the inspiration for our good works, we become conscious of a subtle influence diffusing itself through mind and body, animating and invigorating the entire being, creating a wondrous tranquillity and self-poise, a calm and reliant bearing which the ordinary events of our experiences can neither ruffle nor disturb. Disregarding self-interest, unmindful of the cold, sordid, and selfish purposes

toward which the masses of humanity are drawn, our lives become unconsciously consecrated and our thoughts intuitively directed to the grand and noble object of promoting the happiness and aiding in the establishment of the physical and mental well-being of the human family.

"With what measure ye mete it shall be measured to you again." These are the words of Christ, spoken with a full knowledge of their true import and far-reaching consequences; they admit of no modification or substitution; whatever of good you shall do will be returned to you again, and for every evil thought or deed you will receive just recompense. There is no possible escape from the penalty sure to follow a wilful disregard of God's Divine Law, except you repent and return to the Father's house. The question arises, Would it produce harm or cause unhappiness or suffering to any member of the human family if the obligations of this Law were fully complied with? If universal obedience to its requirements were given by all the inhabitants of the earth for a single year, what would be the inevitable consequence? One can easily demonstrate what wonderful results may be obtained if a single mind of the millions of beings who people the globe will fulfil this beneficent Law. You discover it in your own life. For every good deed performed or word expressed you have full recompense in a delightful consciousness of contributing to the welfare of others; of lifting the burden from some sorrowing heart; of comforting the afflicted; of clothing the naked, it may be, or providing food for the hungry and destitute; and in your heart and soul you give willing assent to the truth of the Master's words, "It is more blessed to give than to receive."

This is being demonstrated to-day by loyal and sincere disciples of the Christ in many lands; but never in the history of mankind has this statement of Jesus appealed more directly to the hearts and souls of men than during these closing years of the nineteenth century. "The harvest is ready, but the laborers are few."

Let me ask your attention for a brief moment to the results that would follow if every human being in the world would resolve to comply with this Law. The vast sums annually expended for the maintenance of the armies and navies of the earth would be saved, and the destruction of human life and the misery and suffering caused by these agencies would cease. No prisons or reformatories for the punishment of criminals would be required; there would be no law-breakers; no judges, lawyers, or criminal courts; no police or detectives; no safes or safe-deposit banks, except for protection against fire; no locks or bolts would be needed upon the doors or windows of our dwellings, shops, or stores; all the mechanical devices for the prevention or detection of crime would be of no use; no pauper asylums; no Keeley-cure establishments; no milk inspectors; milk would be sold as milk, and water as water; maple-syrup would be the pure sap from the tree, not from the spring; your coffee would be the exact brand you had ordered; in fact, all varieties of food would be unadulterated and pure; no deception practised in our gold or silver utensils for ornament or use; the "less than cost" or "half-price bargain sale" would be real, and not an increase of five or ten per cent. above the usual prices. What an exquisite sense of relief one would experience to walk into a shop and know that the fabric that was declared all wool, all linen, or fast colors, was *really so*—that the grocer and baker gave you full weight and measure! Even the professional horse-trader would tell the truth, and you would know to a certainty if you were purchasing a steed that was spavined or blind, or young enough to use his own teeth. Drunkenness and dissipation would be the exception rather than the rule, and the hard-earned wages of the laborer would be expended for the benefit and comfort of those dependent upon him for support and sustenance, rather than for the gratification of a debased appetite. We would not envy our neighbor his fine house and furnishings, his horses and carriages, his jewels and rich garments. The

needs of the sick, destitute, and helpless—if perchance any such abnormal conditions prevailed—would be quickly and gladly supplied; human slavery and oppression in their varied and monstrous forms would be removed, and men, women, and children could roam at will the wide world over without danger or harm. In fact, there appears to be no relation or condition of human life that this Law will not favorably affect. Emperors and kings, and all men in high places in civil or military life, would be subject to its beneficent operation.

To all these rich blessings are to be added happiness, serenity, riches, perfect physical and mental poise and harmony, absolute sinlessness, love to God, and love to man. "*Peace.*" Picture this condition in your mind for a moment. The wildest flights of imagination would utterly fail to convey a comprehensive realization of the sublime and transcendent state of human happiness that would prevail throughout the world through willing, sincere, and loyal compliance with this Divine Law. I feel how inadequate my words are to shadow forth the full and complete results of a life that shall be lived in accordance with this principle of love and brotherly kindness. I may only trust that whatever of good has been transmitted to you may find welcome place in your hearts, and that the angel's song of "Peace and good-will to men" may become your daily prayer and the continual guide of your life.



"GOD, FREEDOM, AND IMMORTALITY."

BY PAUL TYNER.

The League has chosen a splendid rallying cry: "God, Freedom, Immortality!" Every word means life, and life more abundant. In God—in very Goodness, absolute and unconditioned, infinite and inexhaustible, eternal and unchang-

ing, the same yesterday, to-day, and forever—we live and move and have our being. If this were not so, we would neither live nor move and we would have no being. Because this is so, we may live truly and fully in the certain assurance that for every need there is fullest supply; for every wrong there is righting; for every affliction comfort; for every sickness healing. Because our God *is* and our only life is in him, Love is always and everywhere, filling and enfolding all. And with Love are joy and peace, beauty and truth, making our universe a vision splendid, a palace of delight. Our life is filled by this Love with the peace that floweth as a river.

Through imperfections of the flesh the perfection of the spirit pushes ever with unwavering purpose to declare perfection. Through all mutations of the finite, the Infinite unfolds in ever increasing expression of immutability. Its unity is emphasized in and through the widest diversity. The kingdom of God is within and at hand—not a thing of the dim past or the distant future; not far to seek or difficult to find and know; not the exclusive possession of any age or clime, nor of any man or set of men—but the common heritage of all God's children, and for every living soul of us:

"Closer is He than breathing, and
Nearer than hands and feet."

Because the kingdom is within, a well of living waters, we are free—free to choose. We may drink, and, drinking, have eternal life—or fail to drink, and so fail of life. "'Tis only God may be had for the asking;" but the free gift must be as freely accepted, a free choice, the unfettered and unforced exercise of the individual will. Nothing is more certain than that the state of freedom or of bondage is primarily a state of mind, and not essentially dependent on environment, laws, or institutions. True, the mental state sooner or later finds expression in fitting forms; but we have eloquent illustration of the supremacy of mind over matter in the prevalence of democratic ideals and practises in the cities of monarchical

England and in the development of autocratic political bossism under democratic forms in our own country. So the Puritans, who braved Church and State and crossed the seas in assertion of the right to freedom of worship, persecuted the Quakers who sought like freedom. Even more modern religious movements, started for the furtherance of liberal ideas, have been known to degenerate into illiberalism in practise. Often, too, those who most vehemently demand freedom accord very little freedom to their friends or neighbors. All genuine freedom and fulness of life spring from belief in God. The life in God, which is our highest and truest life, may be known only through the attitude of absolute freedom—of freedom not for ourselves alone, but for every other, under all circumstances. This is why we are told to judge not lest we be judged. Real freedom is impossible where there is a shadow of doubt, distrust, or criticism.

We cannot consider God apart from man. The ideas for which the words stand are related and interdependent. Hegel defines religion as "The surrender of the finite will to the Infinite Will." Such surrender, however, is not the surrender of the vanquished. It does not mean defeat. On the contrary, it marks the largest victory possible to man—the victory of the will, of the supreme Will, the Infinite Will: of the God in us. It is a glad and willing surrender, freely chosen and desired above all things. "Not my will, but thine." The words mark the crown and consummation of Christ's mission. What such surrender means is eloquently declared in the words of James Freeman Clarke: "When we put ourselves into right relations with God, with truth and the laws of the universe, all things are working with us and for us." "Thy will be done in earth." In our daily prayer, we grope toward this highest and happiest consummation for all men, everywhere.

As the motto of the International Metaphysical League, this definition of Kant's will find larger meaning and larger application than were dreamed of in the Kantian philosophy.

Our utilitarian age has stormed and carried the last stronghold of those thought forces that have so long separated the life of man from the conscious realization of the source and sustenance of life, and consequently from the most practical and effective use of life. Metaphysics is, at last, democratized. In this democratization of metaphysics, as in that of government, of learning, of science, and of art, wisdom broadens and works out its ends in ways impossible under the narrow limitations of the older systems. Long had the feast been prepared; but the invited, including priests and scholars, failed to appear, although not lacking in excuses for their unreadiness. Now are the guests gathered in from the highways and byways—the lame, the halt, and the blind—those who hunger and thirst after righteousness. When a hungry man is invited to a good dinner spread in his sight, his thought processes are simple and direct. He does not have to twist his brains to think up reasons for eating or for not eating. He does not let the dinner get cold. He asks no questions for conscience' sake. While the invited are analyzing the invitation and speculating as to the character of the host, the hungry and thirsty are filled and rise refreshed and thankful.

Let us above all things keep this New Thought simple and open! We have no right to fence in and monopolize the power of God, and we should beware of the many words that darken counsel. The New Thought may be new to most people; but it is really old as the hills. We of this generation are not the first to find it out, nor the first to perceive and demonstrate its present practicability. Jesus healed the sick, fed the hungry, and raised the dead through the power of the word of Truth, and he left the knowledge of this power as a precious legacy to mankind—a legacy that has been neglected, perhaps, but never entirely lost. And if the time has come for the fulfilment of Christ's prediction that "these and greater works" shall be done, we know that it is because the New Thought is the ripe fruit of Christ's teachings—a fruit nourished and

watered by all human thought and experience, since his day, by the speculations of philosophers, the piety and learning of religious teachers of every sect, and by that development of the sciences and arts that has, in our age, broadened our understanding of the world we live in and brought all men nearer together. While recognizing our debt of gratitude to the thinkers and workers who have prepared the way for this democratizing—this Christianizing—of metaphysics, let us remember that of the Great Metaphysician it was written that “the common people heard him gladly.” As much can hardly be said for Kant or Hegel. Of even Lotze, their great successor, Professor Ladd of Yale, tells us:

“Until recently all his most important published works have been inaccessible to every one unable to cope with voluminous philosophical German. . . . Recently creditable translations of the two large volumes on Logic and Metaphysics have appeared in England. These works, however, are not only large, but technical and difficult; few are likely to attempt their mastery who are not already trained in the reading of German philosophy.”

It is natural enough that teaching, intended rather to provide intellectual gymnastics for the few than to feed the many with the bread of life, should be esteemed in proportion to its depth, voluminousness, and difficulty. In New Thought teaching, we will do well to avoid this tendency. We must not mistake word-twisting for wisdom.

The deep things of God are hidden from the wise in their own conceit, but revealed to babes. None of the philosophers, it seems to me, have improved on the simple Saxon word *God*. The word carries its own definition. It sums up and crystallizes all the definitions of Deity attempted in more elaborate phrase. What clear, true instinct led the Saxon to choose this short, strong, and most familiar word to stand so distinctly for an idea more than all other ideas? As Cornelius Agrippa tells us: “The source and cause of all ideas are in very goodness itself.” God is good, we say; God is Love. Yet we may not predicate attributes of the Infinite. God is not merely om-

nipotent, omniscient, and omnipresent. He is Omnipotence, Omniscience, Omnipresence. And he is all these because he is Good, because he is Love—not merely a good God or a loving God; but Absolute Good, Absolute Love.

Thus our word for *God* helps to make the Absolute intelligible, makes the abstract in a manner concrete to our understanding, relates principle to action, and reduces theory to practise. The Infinite is without attributes, but through attributes becomes known, at least in part, to the finite. The metaphysics of the older schools was content, for the most part, with tracing effects in existences to cause in Being: we are learning to insist on relating cause in Being to effects in existences. We are finding that this is the way rightly to understand existences. If “nothing is good or evil but thinking makes it so,” and if it is true that “as a man thinketh in his heart so is he,” it is of the utmost importance that we should see things and think of things in right relation. For this a stand in the Absolute affords the only sure point of view. Logically, we can make our Absolute and Infinite nothing else than Absolute Good and Infinite Love. Absolute Evil and Absolute Hate are simply inconceivable. The terms express not verities, but the lack of verities. “Unconsciousness of the presence of God,” says Paracelsus, “is the only death to be feared.” The same is true in regard to all the negatives. What we mean to emphasize when we speak of sin, sickness, evil, weakness, fear, hatred, is simply our unconsciousness of the presence of God. An eloquent agnostic, who recently passed to the great beyond, never tired of picturing the crimes and horrors, the calamities and cruelties, for which the God he denied would be responsible, were there such a God; in the next breath he would carry his hearers into the empyrean on the wings of a glowing rhapsody as to the beauties and virtues, the heroism and the grandeur, of human life—and for which he could not thank God.

There is no such thing as successful sin. The sinner is

simply one who, attempting the impossible, scores a failure, and so affords additional demonstration of the supremacy of inviolable Law—in the last analysis, Unfailing Love.

The conception of the Absolute involved in this word *God* solves the vexed question of Free Will or Predestination. Through a God who is Love we come to Freedom. On this rock we may safely build a fruitful philosophy and a rational religion. Living in a world of change and of becoming, we yet find in the phenomenal, viewed from this standpoint, reasons sufficient for our faith in the noumena from which all phenomena proceed—for our faith in the perfection of the Permanent and the permanency of the Perfect. Our progress is through the relative to the Absolute, through the finite to the Infinite, through weakness to strength, through bondage to freedom, through man to God, through death to life.

Liberty has always found its most earnest and eloquent championship in slave-holding communities. It was so in the Rome of Cicero and Catullus; it was so in the Virginia of Jefferson and Patrick Henry. So, enmeshed in matter, its apparent bonds and limitations, the human mind is ever struggling toward freedom as its dearest desire. Men are not "born free," any more than they are born angels. They are born with opportunity and power to achieve freedom. "Who would be free himself must strike the blow." This saying but illustrates the common conception that, although freedom is possible to all men, the condition of its attainment is struggle and effort—the striking of somebody or something. Jesus taught a better way and an easier way: "Ye shall *know the truth*, and the truth shall make you free." We are learning that there can be no freedom for any man in a state of society that refuses the essentials of freedom, or rather of the experience and expression of freedom, to all men. The master is always as much in bondage as the slave. No man can be truly free who does not accord the same freedom to every other, from the least to the greatest—not only according to it, but

demanding it and helping toward it. For Jesus has told us also that the attainment of freedom depends on a recognition of our relation to God and the neighbor. The will of the Father, in the *doing* of which we shall "know the doctrine," is made plain in the new commandment—that we "love one another."

It is the proudest boast of modern civilization that our progress is marked by a steady expansion of the "bounds of freedom," as Tennyson puts it. The expression seems paradoxical, yet it is most suggestive of an underlying truth. Freedom that is susceptible of expansion is only relatively such. There can be absolute freedom only in the Infinite and Unconditioned. God and immortality are necessary to its conception and realization. Freedom, in this sense, has no bounds and no relativity. It is one—simple, pure, incorporeal, immutable, and eternal. On this account, freedom is first and foremost a state of mind; and its consciousness and demonstration in steadily increasing degree are to be brought about by right mental attitudes and right mental activity. All the fetters of doctrine and dogma, all the petty restraints and restrictions now associated with medievalism, and that have so long hampered and handicapped man's growth, have in their time been considered the inevitable conditions of right worship or of social order and welfare. As the mind emerges from these old restraints, it is found that all social and religious forms are flexible and not fixed quantities. They yield to the pressure of the human mind seeking freedom. Man's mastery over outer nature is simply a further consequence of his realization that Freedom is eternal in the heavens and that it is to be realized and exercised on earth in the search for truth. Freedom is the great message of the New Thought. Let us remember that. It carries to all men the glad tidings of emancipation from bondage to material conditions of any and every nature. It declares and proves the immutable and unquestionable basis of man's mastery of fate, of his own soul and his own body, in the permanency and perfection of God.

Through Faith we come into Freedom. Through Freedom is mastery brought to light. Through mastery we have life—life truly worth living, life that is more than the meat, life glorious in its fulness and its permanence, the life eternal! What immortality really means is only beginning to be realized. It is not a thing of time—of days or years; nor is it subject in any way to the swing of a pendulum or the rotation of the seasons. These things come to fulfil, not to destroy; they unfold and declare eternal life; they cannot limit the limitless. Immortal life, like the kingdom of heaven, is within. We live in the eternal now. As Alice Cary sings:

"We are immortal now and here.
Chances and changes, night and day,
Are landmarks in the eternal way."

The last enemy is destroyed! Neither time nor tide, nor principalities nor powers, may prevail against us. Truly we are summoned from chains and prison to a marriage feast. We have become pillars in the temple of our God—to go out no more forever. Having learned obedience, we are at last fitted for command. All things are ours—subject to our dominion; gladly, willingly subject in fulfilling the uses to which they were destined from the foundation of the world.

SESSION OF THURSDAY AFTERNOON, OCTOBER 26, 1899.

Miss Grace Chamberlain read the following paper, entitled:

THE UNITY OF GOOD.

BY MRS. M. E. CRAMER.

"Where the Spirit of the Lord is, there is liberty."

"Receive ye one another, as Christ also received us to the glory of God."

There is probably no statement that Divine Scientists, as a body, love to make more frequently than the declaration that

"all is good." This statement is broad, generous, and all-inclusive—one that stands the close inspection of divine perception and the true analysis of divine reasoning. However, not all attempts to analyze the nature of the declaration are based in unity; neither are they uniformly free from the traditional belief of duality.

Since all true analysis is from Principle, the first and highest or the last and absolute analysis of all things is to be found in Principle—a Source "without variableness, or shadow of turning;" one ever the same and always to be relied upon as a basis for true reasoning. The first requirement for a true analysis of this subject is knowledge of what the All-Good is—what the true nature of it implies. Zealous and enthusiastic natures, when they first hear that the All-in-all is Good, are eager to find a place in the Good for former opinions and beliefs—for all feelings and circumstances, of whatever nature or type. They seek to portray their beliefs of how "all things" are found to be good and sourced in God. Their first attempt, perhaps, is an effort to realize the freedom of Truth and oneness with the All-Good by calling error of belief, contradictory statements, aches, pains, inharmony, and poverty good, and by claiming that so-called sin, sickness, and death are traceable to God, who is Good, is Health, and is Life. Such attempts at solving the problems of life do not prove freedom nor bring satisfaction, and there necessarily follows an opposite feeling of discouragement, out of which come theories of postponement and "hope deferred." These theories are not essentially different from the old doctrines of a "heaven after death" and "good for the future."

With the sudden joy that comes to such persons, at the dawn of the wonderful truth of the infinitude of Good, that "I and my Father are one" (I am one with all that is), there comes a feeling of great energy; they want to work, write, speak, and interpret. The Spirit of Power—Unity—is upon them, and act they must. But if such would work quietly, in a

state of mental peace, they would temper their zeal and enthusiasm with the consciousness of divine judgment, the analysis of true reason, the discrimination of justice. They would be able clearly to define the law of unity and speak with authority. They would work with certainty and abide unwaveringly in the true meaning of the statement that "like produces like," that "what is begotten [or born] of Spirit is Spirit," that what is born of Spirit "sinneth not, its seed [the word] remaineth in it, and it cannot sin because it is born of God."

In this day of scientific research, when so many are seeing the wonderful truth of the unity of the whole (that there is but one Substance, Mind, or Spirit in the universe), is it not essential to the maintenance of this consciousness that we adjust all our ways, by true analysis, to this—the greatest good ever known? Permanent realization is just consideration of the nature and goodness of the Whole.

Christ's consciousness of unity with the one omnipresent Spirit, or Mind, the All-Good, and that what is expressed of Spirit, or Mind, is the same substance, did not cause him to portray so-called sin, sickness, or death. He was consciously free from such appearances. Then, if his oneness with God made him free from such appearances, how could God, at any time, be the Source of them?

Friends, justice and freedom cannot be separated. Think you that the healing of the sick and raising of the dead, in either ancient or modern times, are accomplished through individual ability to do away with what is sourced in Omnipotence, Omniscience, and Omnipresence—the one and only Being? Until we see that the unity of Good is the unity of God, that the word *God* stands for the All—Omnipotence, Omniscience, and Omnipresence—and that we in no way differ from it, either in spirit, soul, or body, we do not appreciate the true presentation of Divine Science.

This law of unity is power. Since power is incapable of division, the demonstrations of power are united or organized

effort and methods of applying it. Every successful movement for the advancement of the cause of Truth, or for the successful carrying out of any enterprise, must be based in unity of power, unity of purpose and of action. This law of expression is power manifesting itself through true motive and in perfect action. Coöperation of work, word, and deed is what our consciousness of the unity of good must actualize throughout the world. What is divinely perceived to be true must necessarily actualize—be made visible and spread abroad. There is no invisible truth that shall not come forth and be made visible.

As Universal Brotherhood is based in Universal Fatherhood, the successful actualization of any cause that is for the good of humanity must find its origin in the one Source in which we all have being, and be based in the never-ending unity of Good. Organized effort is a natural sign following the true consciousness of unity. There can be no division in purpose, since there is none in power.

We have, for years, earnestly and unwaveringly advocated organization and association based in consciousness of unity. It has been a pioneer work. We have met with many who have come out of churches and societies not thus consciously based, and who so feared the words "organization" and "association" that they would give the work no consideration whatever. We have met with some who so feared that they would come into bondage through indorsing united effort that they hampered their own endeavors and did not succeed. They were really making some past experience the basis for action; and their judgment as to what constitutes freedom was based therein.

In escaping from any supposed bondage it requires a fine discrimination to discern whether our conclusions are based in Principle or prejudice. If based in prejudice, like a pendulum they swing to the opposite extreme, but are not long fixed in one place; if based in Principle, they see the truth of association and of all things, and are not afraid.

We have also met with those who could readily see that organization is the law of the Universe—that nothing is accomplished without association. That it is based in Unity is everywhere manifest in the living works of God. Many have made this the basis for their work. Such are successful, and are practically united with us in spirit, in our endeavor to universalize the demonstration of the unity of Good. What is good and practical for individual success and demonstration is equally so for humanity as a whole. Thus we are encouraged to stand firm and to persevere in presenting our ideas of associated effort. Now that you in the East are endeavoring to unify the liberal workers the world over, we are one in purpose, and we say, "God speed your good work!" If our efforts are based aright our buildings will stand the test of eternity, and nothing can prevail against them.

The question is often asked, "Are the Divine Science centers, whose teaching is based in unity, independent of one another?" We hold that inasmuch as they are based in the unity of Mind, or Spirit, or the truth of God manifesting himself here and now in creation, they are at one; not dependent upon one another, nor yet independent, but a unit—an undivided whole: hence, concerted action must be the natural sign following. This is the "Spirit of the Lord," in which there is liberty.

So far as any work is based in unity, it is built on a rock foundation. This each center should try to convey. There are no divisions in truth; no opposite qualities nor attributes; no high nor low. Our various ways of expressing Truth do not stand for differences, any more than do the various demonstrations in the science of numbers: they rather testify of the infinity of Truth. Statements that contradict each other, though upon the same subject, are the only differences we have to minimize. Since but one of them can be true of the subject, the other has no power to oppose it.

We are co-workers with God, and our message of Truth to

the world is the revelation of what Being is. This revelation is illumination and permanent help to all people. It is equally the privilege of each one to proclaim the Truth of Being, which is "glad tidings of great joy" to all people. Our true words of unity are as a great light shining equally upon all.

To believe that a knowledge of good and evil is good to make wise is to believe that the Source of wisdom is a contradiction. If the Source and cause of wisdom, or any other good quality, were composed of opposites, we could never have any but contradictory experiences. But since the Source and Cause of all things are one, to think and believe aright is to have no contradictory experiences; it is to experience harmony and absolute good in our feelings and environments. Inasmuch as the Source of all living existence is One, one partakes of forbidden fruit when he proclaims a dual basis for wisdom or any other aspect of Being.

In Divine Science we hold that error has no claim upon spirit, soul, or body. We keep the three in a state of at-onement, and see man as God-expressed. The supposition that I have "a higher self and a lower self" places *me* nowhere. The I Am, which is supposed to be something subject to both, must fight and put down one and exalt the other to bring him into power. This I Am must occupy a very difficult position. Just who the one is that stands between the two, and exalts one to the detriment of the other, is not clearly defined in any of the dual theories. Friends, let us not deceive ourselves by accepting such theories for the truth of Unity. We Scientists cannot afford to hold so uncertain and un-Godlike a position. We cannot conceive of God holding such relationship or spending His time battling with opposing natures; and it is self-evident that we cannot take an entirely different position and be His true followers.

To overcome any false claim, the first requisite is to know the truth of that of which the claim is untenable. As soon as the claim is seen to be false, it is at an end; we are willing to

drop it. There is nothing higher than Truth, and Truth is not too high to be practically demonstrated in all the walks of life. We cannot do a greater good than to teach people the highest—the Absolute, the living Principle of all things.

There are not two minds. It is to be understood that in Divine Science we do not admit that our bodily existence is separate and apart from Spirit, or Mind, which are synonymous. The word *Mind* is used, not in the sense of there being minds many, but as a name for the All-in-all. So powerful is the truth that what is begotten of Mind is Mind, or that the All-in-all is Mind, to make itself felt when held to, that the whole body is illumined with divine consciousness. This is so far above the commonly accepted statement—that Infinite Mind and Body are unlike in substance—that such a declaration seems almost a hallucination. We have demonstrated that Absolute Truth is the power that quickens anew and proves that the body is as free from inharmony as is Infinite Mind. We do not realize the possibilities inherent in its substance until we accept the unity of the whole as Eternal Truth, and make it a basis for our work. Also, we have proved that, in healing, the most necessary denial to make is: "There is no separation from God; there is no law apart from His own nature."

An incontestable point in Divine Science is that, because the one All is Good, a realization of this fact dispels the supposition that Man is dual in nature, or of dual power, and of dual actions and results in his life. It dispels the supposition of sin, innate or otherwise, and brings out the highest demonstration of health (wholeness). Many seemingly incurable cases have been healed by means of our consciousness of the unity of Good. If we entirely disown the supposition that there is a self other than the Son of the Most High, one who is God's own image and like Him in nature, we shall likewise destroy all sense of disease and sin. If we cease partaking of "good and evil" we cease believing that we are dual—mortal and immor-

tal, human and divine, temporal and eternal; in short, that we are contradictories. Thus do we destroy opposites in feeling and enjoy unity, harmony, and permanent health.

"No man can serve two masters;" neither can he serve two natures. The All-Good has been set forth, and each one can say "I am It;" this is the ultimate. This does away with all that duality claims. As "a tree is known by its fruit," we should have a higher conception of the qualities of our being than to suppose they are subject to evil (that they fall short of truth); we shall all come to know that the following words have no meaning in true Being: Death, hate, error, corruption, ignorance, illusion, weakness, injustice, doubt, war, in-harmony, and postponement. These words simply stand for what would or might be, were God, the Good, not All-in-all. So they do not represent what really is.

Can we not all rejoice in the gospel of "glad tidings"—that there is no death nor dead matter in the whole universe, and no evil substance or power? As we know the unity of Good and exercise our knowledge in all our ways, we enjoy fruit that is in perfect accord with our knowledge; hence, its universal exercise by mankind would be universal supply, or plenty. In the practise of the unity of Good is contained all that good implies. The exercise of any one of the qualities of Being must have the same effect as the exercise of any other. The practise of justice, for example, has the same good result as does the practise of love, or of knowledge, wisdom, intelligence, power, truth, peace, or harmony. The All-Good is one and inseparable; so, if we offend in any one of these qualities we offend in the whole. The full practise of the good results in its full demonstration. As health, happiness, success, prosperity, and plenty belong to the good, they must necessarily be the demonstrated results of its practise.

Do we know the *truth* that we are *It*; or do we believe that it comes to us from afar? Are we at one with God and still ignorant? Do we listen to a voice apart from ourselves, or

has God's voice become ours? Think what unity means, what the Oneness of Life implies, what the Goodness of the Whole reveals! Shall we not receive one another as Christ received us, to the glory of God—that God, the Good, may be known as All-in-all?

In the absence of the President, the Vice-President, Col. Tafft, presided, and called on certain speakers, who briefly addressed the Convention. These spirited remarks made the session one of much interest and value. Those who spoke were: Mrs. Jane Porter Rudd, Norwich, Conn.; Mr. R. C. Douglas, La Crosse, Wis.; Mr. Paul Tyner, New York, N. Y.; Mrs. Kate R. Stiles, Cambridge, Mass.; Mrs. Clara S. Alden, Somerville, Mass.

SESSION OF THURSDAY EVENING, OCTOBER 26, 1899.

This was the closing session of the Convention, and the attendance was larger than at any previous meeting. The addresses follow:

THE NEW CENTURY'S CALL.

BY THE REV. R. HEBER NEWTON.

We are approaching the end of a century. It is more than that. I remember well as a boy, sitting at the feet of my venerated father in Old St. Paul's Church, Philadelphia, and hearing him again and again declare his conviction that before the end of the century Jesus Christ would return to earth, sit in judgment upon the world, wind up the present dispensation, and introduce the millennium. This was the conviction of a host of devout men of that day. They drew this belief from

a microscopic study of the prophetic Scriptures of the Old Testament. Included in this belief was the conviction that before the end of the century the Jews would return to the Holy Land. Behold before our eyes, in Zionism, a movement that omens this very result—though it may be no fulfilment of unfulfilled prophecies. Such a rare miracle may give us pause in a too flippant dismissal of this quaint idea. We may well have our doubts as to the end of the world in our day: we can have no doubts as to the end of a distinct period in human history. What the Old Testament calls a “dispensation” is certainly drawing to a close. An æon, or age, is terminating. “An old order changeth, yielding place to new.”

It was not only the evangelical students of unfulfilled prophecy who saw this significance in the end of our century; mystic students of other schools of thought in Christianity, and occult students outside of Christianity, have united in looking forward to the end of this century as the closing of a cycle in the history of man. Nor is this expectation confined to the mere mystic and the obscure occultist—it is an indication of science itself. Between 1890 and 1900 there is the end of a great astronomical cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2,160 years—Nature thus signing a period in the cosmic processes.

Certainly there can be no question as to the wonderful nature of the century just closing. If you have read Alfred Russell Wallace's book entitled “The Wonderful Century,” you will have a fresh realization of its astonishing character. In the closing chapter of the first section of his work he contrasts our century not merely with the previous century, nor yet with any other earlier century, but with all the centuries before it. Summing the great discoveries of history, he finds only five inventions of the first rank in all preceding time. In our own century he finds thirteen first-class discoveries and inventions. As to theoretical discoveries, he finds our century

about equaling previous centuries taken together. In all past history he find only eight great theories or principles antecedent to the nineteenth century, as compared with twelve during that century. So that his conclusion seems justified that "to get any adequate comparison with the nineteenth century we must take, not any preceding century or group of centuries, but rather the whole preceding epoch of human history."

Wonderful as the century is, its true wonderfulness lies not in what it has achieved, but in the achievements to which it opens the way. The marvelous discoveries of the nineteenth century, so far from exhausting Nature, are only beginning to open its wonders. Each new discovery points the way to a further discovery. The universe is practically infinite. Its resources are boundless. Our century is preparing the way for a century still more wonderful—wonderful beyond the dream of imagination.

Man is mastering Nature. He is learning the secrets of Mother Nature. Her power is passing over into his hands. The ancient word is coming true, and God, now for the first time really creating man in his image, is saying unto him, "Have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." Aladdin's experience is proving real in the story of Man—the genii of the lamp are trooping to his feet to do his service, placing their miraculous powers at his disposal.

It is plain that such a new and absolutely unprecedented dominion over Nature provides man with the physical means for preparing a new earth, in which there shall be health and wealth, peace and plenty and prosperity. The ills of earlier civilizations have largely resulted from the ignorance and feebleness of man—his lack of knowledge of Nature and his lack of power over Nature. Now that he discovers the door into her treasure-house and holds the key in his hand, what fabulous opulence of life may not pour forth upon him!

The new physical order is plainly preparing the way for a

new social order. The multiplication of wealth that results from the invention of machinery and the harnessing of Nature's forces to our magnificent mechanism insures the possibility of the abolition of poverty. The capacity of the earth's yield—on which everything else rests—is being multiplied before our eyes infinitely. For the first time in human history, we are coming within sight of a possible productivity that shall insure enough for all the children of men. Wealth beyond the dream of the ancients is piling up in our modern civilization—wealth enough for all, if all can but share aright therein. The degrading and imbruting labor of the past is coming to an end. The work that man, with bent shoulders and aching limbs, did a generation ago, the machine is doing for him now. Work is passing over from the toil of brawn to the higher and educating toil of brain. Man is being freed by the machine, which is drawing upon itself the yoke of manhood's ancient slavery.

The factory, which in its day was a vast step forward for labor, despite all its disadvantages—associating workmen more closely together, teaching them thus the power of combination, and preparing the way for the labor unions through which their emancipation is being so largely wrought—the factory still oppresses us by its continued evils. The thoughtful man often shudders as he passes it, and thinks of the hosts of his fellow-beings doomed to spend the whole of the sun-lighted day within its dark walls, amid the whirl of its machinery, in its dust-laden atmosphere, over labor that however lightened is still mechanical and often uninteresting—drudgery, and not true toil—women and children chained to the loom and the wheel. And, lo! our wonderful century turns the key in the wards of the lock that opens the way to Nature's secrets; the door slides, and we see light ahead. The factory exists because of the concentration of power necessary for modern machinery. Given the possibility of the distribution of power, as is not within our ken, and the factory may in its

turn cease to be. When electricity can be turned on in every home—then in every home the workingman, again dwelling in the midst of his family, may perhaps carry on the home industry as a branch of the factory.

We shudder in our great cities over the problem of tenement-house reform. Again and again in my day have our own citizens risen to struggle with this problem. In vain; but science smiles her secret of hope. When we have our true rapid transit—in the deep, underground, electrically-worked and electrically-lighted railroad—the suburbs will be accessible to the center of our city, not only for the business man and the professional man, but for the wage-worker. Then rows of modest houses, such as surround Philadelphia, may surround New York. Leaving their children to the education of the open air and the sunlight, the wage-workers may enter the city for their day's work and return again for the rest of the night in the country. With the rate of speed increased, as our scientific men say it may be increased, to a hundred miles an hour—by the substitution of electricity for steam, by better roadbeds, by more scientifically constructed trains of cars, by perhaps some such evolution as the bicycle road—the whole surrounding country within a hundred miles may be the garden home of New York.

The problem of the abolition of crime—how it appals one! Penologists struggle with it, not hopelessly, yet with the great discouragement of the slow progress thus far achieved. Yet how marvelously is our wonderful century preparing the physical means for the amelioration of crime! The electric lighting of our cities decreases crime. With the drying up of the springs of poverty the sources of crime will dry up. The social evil may not spring altogether from the stress of hunger, but it surely is fed largely therefrom. While the working-girl still gets four dollars a week in many of our great stores, is it any wonder she is tempted to eke out her insufficient income in other ways? As our magnificent increase of wealth provides

for larger wages, it will banish the temptations that at present haunt our great centers.

The laws of heredity have been working thus far without scientific control, and with amazing issues. Take Mr. Dugdale's story of the Jukes family, and, seeing the several hundred criminals and prostitutes and vagrants and paupers who have issued in the memory of living men from one household, how portentous seems this law of heredity! Our wonderful century is again opening the way to the reversal of the law of heredity—to the making it bear upward for higher and nobler life, instead of downward for degraded and imbruted life. We are coming to understand that Swedenborg was right, and that marriage is the seminary of the human race—that in the right control of the physical sources of life lie the regeneration of human society. This knowledge has our century given to us.

There again is the sad problem of intemperance. Whatever else can be said of it, there can be no question that it is aggravated by the factors of poverty and overwork and joylessness and lack of nutritious food—all of which are the issues of the poverty that has so long cursed our civilization. When that poverty is no longer necessary, all such feeders of intemperance may come to an end.

Then there is the persistent problem of disease. Up to our own century, man has simply stumbled along in his search after any knowledge of the mysteries of the pestilence that walked in darkness and the sickness that destroyed in the noonday. For the first time in human history, our wonderful century has opened a scientific knowledge of the nature and origin of the great plagues of the past and of the possibilities of preventing them. The Black Plague can no longer curse Europe, decimating its population. We no longer fear cholera. The yellow fever has disclosed its secret. Even the demon of consumption, that fellest scourge of modern civilization, is being tracked to its lair. We are on the eve of the knowledge of

preventing it. Science is thus providing us with the sanitary knowledge that will do more than heal individual sicknesses—that will prevent sickness. Never again in the future shall a fair city like Florence sit shrouded in sackcloth because half of its young men and maidens are rotting in the ground—from the poisons they drew from their wells.

So with the crowning horror of war. Our wonderful century has placed in our hands the physica' means for the abolition of war. Bulwer Lytton was prophetic when he made the discovery of "vril," the secret of the higher civilization of the future. It is the discovery of these monstrous forces of Nature that is slowly making war impossible. The rapid multiplication of new means of destruction is entailing such an expense upon the military armaments of Europe as to make even the most warlike monarchs stand aghast. Hence the Czar's rescript. The horrors of the battle-field of the future are appealing to the imagination of man—the faculty which is the true creative power in human history. The international relationships of man, through our physical discoveries and our new means of locomotion, are being revolutionized. All nations are being bound together in one common bond. Every people knows what every other people is doing. The journals of New York and San Francisco, of London and of Budapest, are now recording from hour to hour the struggles of a little war in the wilds of Africa. The true Areopagus for the universal court of humanity sits in constant session in judgment upon every wrong of war—thanks to the submarine cable.

Nor is this all that is needful for the development of the work of our wonderful century in the opening of the new era for humanity. The dominion over Nature and the lordship in society may introduce the millennium—but only as the millennium is found first within man. If there is a genuine and earnest and passionate desire for the betterment of mankind, the way is being opened thereto. An enthusiasm of humanity

—that is what is needed to be called forth within the new brain and back of the new strong right arm of man. And this is the most significant evolution of our wonderful century. Beyond any other century in the history of man, save perhaps in such creative periods as the dawn of Christianity and the rise of Buddhism, our century manifests a philanthropic awakening.

We have a new charity in this wonderful century. Old as humanity, the divine spirit of charity has reincarnated itself in our century. It has entered every sphere and begun the task of ameliorating every condition of mankind. It has not been merely a spasmodic outburst of feeling—it has been a steady growth of feeling, systematizing itself into social habits and building for itself social institutions such as the world has never known heretofore. It is needless even to attempt to tell the tale of our modern charity, which is going wherever there are ignorance and suffering and want and misery, and consecrating wealth and life to the uplift of mankind. In prison reforms, in hospitals, in university settlements, in all the myriad forms of modern philanthropy, we behold a new spirit stirring within man's heart.

A new political passion has taken possession of the mind of man. The ideals of democracy enkindle his enthusiasm. Liberty, Equality, Fraternity—these are the terms that are fascinating the soul of the new-born sovereign people. As never before in the history of mankind we have witnessed in our century the rise of the great nationalities—with the individualizing of the national spirit, the national genius, and the development of the national power for the service of mankind. Slavery has been abolished in its worst forms in our wonderful century, as in the serfdom of Russia and the negro bondage of the United States. The worst political tyrannies of the past, handed down to us through successive generations, have been wiped out in our century: the last years of the century seeing the end of the last of the great medieval despotisms

—the colonial empire of Spain. Labor has found a way to organize itself—banding itself together and building up vast unions through which is to come the emancipation of the wage-worker: his education in self-government, his preparation for the rôle that awaits him in the new era. More than a selfish struggle for rights is this labor movement—it is the unselfish struggle that finds in the wrongs of one member of the body the call for help from all other members. Far out beyond the ranks of the wage-worker, the new hunger for justice in civilization is stirring in the souls of men; and the manifestation thereof is in the movement vaguely known as socialism. About the economic adjustments of the new order, as the socialist conceives them, we may well differ, believing such an order impracticable or dangerous, if so we judge. Of the ethical ideal back of socialism, there can be but one opinion. It is a movement toward the dispossession of selfishness and the mastery of human relationship by justice and by love. It is the beginning of the crowning effort of civilization to rank competition by coöperation, to blend individualism into a true association, and to make a veritable brotherhood out of the hell of selfish strife that we know as the modern business world. Henry George and Edward Bellamy and Lawrence Gronlund, just passed away, are the proto-martyrs of this new crusade for humanity. In the currents of this new movement are being swept men of every vocation in life who are seeking after the ideal society. Ruskin in literature; Morris in poetry; Wallace in science, and Wagner in music—all alike betoken the depth and fervor of this new uprising of the soul of man against the vested wrongs of society. Our wonderful century has been evolving the moral force that is to utilize the new brain and direct the new tools in the strong right arm of the coming man and turn his dominion over Nature into the kingdom of God.

The new century—the more wonderful century that is opening upon us, in which the travail of our century is to come

to its birth—is it not to see the new man standing upon the earth radiant with the light of intelligence, strong in the mastery of Nature, glorious in the life of the Son of God? With a new mind, a new heart, and a new conscience evolved in man, all else that he needs will come trooping to his feet as he stands master over Nature, having dominion upon the earth.

The consummation of every reform that our wonderful century has begun, and that the coming century is to carry forward toward completion, is a moral reform.

Do we want new homes for the new man of earth? We must put the new man within the new home that we build, or it will rot into its old putridity. Leave a man filthy in his instincts and habits, and the model tenement will become as bad as the one from which we have dragged him. Bath-tubs put in improved tenement-houses have been used again and again as coal-bins. We must awaken the desire for cleanliness before we can have the clean home or the clean city.

Do we want to abolish crime? We have need not only to educate the man of the future in his mind but to educate him in his heart, to write the law of society within his soul, and to put him above the temptations to vice and crime by the new nature rising within him—or all our efforts will prove futile. Would we end the plague of intemperance? We must not merely have high license, or prohibition, or what not, in external legislation; not merely improved conditions, better homes, more substantial food, and more true social life. We must enter into the wisdom of that ancient word—"Be not drunk with wine, but be filled with the Spirit." Make a man God-intoxicated and you cannot intoxicate him with whisky. Teach him to walk in the spirit and he will not fulfil the lusts of the flesh.

Is it disease that we would bring to an end for the coming man? We must not merely create a sanitary science and prevent the spread of plague. We must not merely achieve a sound scientific therapeutics. All these will not prevent a

man's falling into sickness. Man will be sick in body so long as he is sick in mind and heart and soul. So long as he breaks the moral laws of life, comes short of self-control, surrenders himself to the appetites and passions of the body, is a slave to desire—is out of order (harmony within)—so long will he be the victim of disease. If we neglect the moral and spiritual laws ourselves, or permit social conditions that tempt or compel large bodies of our fellow-men to neglect them, we must expect disease-germs in the air and the water that we breathe and that we drink—contaminations spreading from the guilty to the innocent, in the vicariousness of the social organism. The bacteria, our modern devils—present everywhere above, below, about us—science teaches we have no need to fear, as our modern man so slavishly fears them. Their function is a beneficent and reconstructive one. It is theirs to break up by putrefactive processes all dead unorganized matter, and thus prepare it for being again assimilated by plants, so as to form food for animals and for man, as well as to prepare the soil itself for plant growth by absorbing and fixing the nitrogen of the atmosphere. "It is we ourselves, who by our crowded cities, our polluted streams, and our unnatural and unwholesome lives, enabled them to exert their disease-creating power." It is the moral wrong of the selfish individual and of a selfish society that exposes us to all the danger of the dreaded bacteria. The new man, walking in the life of love, of purity, of temperance, will have dominion over germs, as over every living thing. Man must be moralized to be healthy.

Is it the end of the carnival of war that we long for in the coming century? The way thereto may be found for us by the physical discoveries of science, but we shall never know how to utilize that way until the passionate desire rises within the soul of man to make an end of the brutality and barbarism of war. It is just after our Hague conference that England and the Transvaal enter into strife. The outward way for the prevention of this war was found in the provision of a Court of

Arbitration. But of what avail is this, in the rudimentary nature of conscience in Englishman and Boer alike? The soul must grow larger within man before the Angels' song shall be heard—Peace on earth, good-will among men.

Is it the coming of the millennium that men dream of under the various forms of socialism looming ahead of us in our new era? That good time coming must needs have a material basis provided for it, and an economic order prepared for it; but it will never come, with material means and economic order provided, until first of all there is within the average man a deep desire, a fixed determination, to have that good time come. As Josiah Quincy told us years ago, after his long and painful experiences in coöperation—coöperation needs good men. Socialism needs social men. The government of the Golden Rule, which our big-hearted Toledo mayor is preaching, needs men in whom the Golden Rule is enshrined, as it is in *his* manly bosom. Socialism induced from without may make the monster of slavery that Herbert Spencer depicts. It is only as it grows from within and becomes the outer form of the altruistic spirit—the unselfish, loving, just nature of the new man—that it will prove a freedom for the world. Get the social soul into our present civilization, and the social body will quickly grow around it. Why, even our mammoth trusts would make a pretty good form of socialism if there was within them a heart; if these gigantic corporations found souls growing within them; if the directorates of these mammoth combinations really cared for anything else than the heaping up of personal fortunes. They bring to an end now the era of brute competition. Even now they organize and systematize industry and trade; prevent the alternate fever and chill of overproduction and stagnation; end the anarchy of competition—do pretty much everything that the Socialist wants, short of socializing the results of organized industry and trade—the wealth accumulated in them. Without waiting for legislation to solve the problem of the trust, that problem can be solved if

a new man, with the new commandment written in his heart, takes possession of them and utilizes them for the service of society.

Everywhere one turns, he faces the broad fact that the new movements of the new age with which our wonderful century has been in travail, surely coming to the birth in the days before us, are calling for a new man—the man made after the image and likeness of God, with the living law of love in his heart and the living law of justice in his conscience, walking in the life of the Spirit.

If Nature is to hand the keys of her storehouse over to man he must be found worthy of such power—a trustee of Nature. Let Bulwer Lytton's "vril" come into the hands of a race not moralized and spiritualized, and we should have hell let loose on earth. All reforms, all new movements, call for one supreme development—the evolution of a new conscience, the growth of the soul in man. The most wonderful fact in our wonderful century is the beginning of the preparation for this new man—the man of mind and soul. The greatest marvels of our century are not physical, but psychical. The man who is coming to the dominion over Nature appointed him by Providence is coming to the dominion over the inner and greater kingdom of God which is within. A hidden universe is opening within the coming man, stored with boundless resources. And he is turning the key of the lock that opens this arcana.

This wonderful century has seen the discovery of Mesmer, made at the end of the last century—flouted and derided then and for many a year after; sat upon by the coroner's inquest of the French Commission and duly pronounced dead—coming to life again, insisting upon walking about on the earth as if it were not a ghost, and finally creating for itself a new and respectable body—under the form of *hypnotism*. Whether any force thus emanates from man's body may be an unsolved question. It is no longer an open question that a force emanates from his mind. Under this force the marvels with

which we are now so familiar are being accomplished, and a potent therapeutic agent opens before men, shrouding within itself a profound philosophic secret—reconstructive of man's thought of himself and of his power. Allied with this is what is now known as Telepathy—the actual communication of thought with thought, through no seen or recognizable media. A fact this, as it seems to me, beyond question—holding again mighty potencies for the future; holding for the present a revolutionizing conception of man's nature and power. Allied again with this is the other strange fact, now duly conceded by most competent critics—the fact of clairvoyance and its associated powers. Other strange and mystic powers loom up within man, not as yet clearly recognizable. These discoveries we owe to this century—to the patient labor of many a brave man content to be called a crank in his day; and, above all, to the painstaking, scientific study of the psychical research societies in Europe and our own country.

Linked with these mystic forces within man stands the most significant fact of Mental and Spiritual Healing—one of the most stupendous of the facts of our wonderful century. A fancy, still, in the minds of hosts of so-called educated people—but a fact to those who have been content to study it without prejudice. The full revelation of this mystic fact may not have dawned upon us yet;—how could it have done so thus early in the day upon which we have discovered it? But the profound significances of this fact—who that believes it does not realize?

Man is thus disclosing himself as the "heir of the ages;" the inheritor of the dreams of the mystic in all lands and in all times; the man that not only stands in the Macrocosm, but who is himself the microcosm—the universe epitomized within himself; the man called not merely to dominion over the external world, in all its plenitude of powers, but to dominion over the inner world, with all its omnipotencies. Plainly, our century is preparing for an evolution

of man in the coming century beyond that which the world has as yet conceived.

Thus all the new movements of the new century converge toward that movement represented here to-day, which concerns itself not with outward conditions but with inner states; not with external legislation, but with internal development; not with the manufacture of a social body, but with the growth of a social soul; not with new and higher dominion over the nature without us, but with the memory of the nature within; not with the bringing down of the kingdom of God upon the earth, but with the bringing out of the kingdom of God within the soul—that kingdom, which is righteousness and peace and joy in the Holy Ghost. If I understand the New Thought which gathers its representatives here to-day, it should be the feeding force, the crystallizing center of all the new movements of the new era. It means—make man conscious of his power within, before you throne him upon the power over the external world; develop his inner life before you make him sovereign over the universe. To make him sovereign over the universe, it is not merely necessary to build the throne: it is necessary to educate the sovereign. The true sovereign power of the universe is thought. The universe is embodied mind. Nature is an idea outworking itself. All physical forces are psychic powers. The “infinite and eternal energy” is the will of God. To develop the psychic powers within a man is to evolve in him the inner potencies of the outer and material nature. To master these psychic powers is to become master of the omnipotencies of the universe. For man to crown himself the viceroy of God, and throne within the soul the laws of mind and heart and conscience, is to present to the world its true ruler, ordained to have dominion over the heavens above and the earth beneath and the waters under the earth. Dominion over himself is the first achievement of the *dominus* who is to master the outer world.

Fancy this movement spreading until, throughout the

length and breadth of the land and of the world, men are setting themselves, not first of all to the accumulation of wealth; nor yet to the development of political power, nor yet to the achievement of external social reforms, but first of all to the development of the true creative, omnipotent power of the universe within each man; to the evolution of the life of mind; to the growth of a conscience; to the freeing of a soul; to the entering upon the life of the spirit, infinite and eternal and universal; to entering into communion and vital participation with the innermost essential forces that are building the universe; to opening a way for the Living Will that shall endure, when all that seems shall suffer shock, to rise in the spiritual rock, flow through our deeds and make them pure.

The work of the new century is psychic rather than political or economic. It is more moral than intellectual; more spiritual than moral. It is to lead man within, where open the Castalian springs of spiritual life that will float him over all low desires out after all high ideals; on whose swelling flood he shall escape the defilement of every appetite and passion and lust, and free himself in the life of the spirit, desiring only whatsoever things are just and true and pure and lovely and of good report.

There is a further and striking aspect of the thought which I am trying to bring to you. For earth's regeneration, individual action alone is not enough. This is the mistake of those who do not see that a really new order is struggling to the birth in civilization, and that that new order must be newly ordered. It is an organic change that is needed, if our present conditions are to be altered, our laws changed, and our systems remodeled. For this the motive power lies within the individual man, but in the individual man as he reaches out to other individual men, binding all individuals that come under the new spirit into a new social action. A new public opinion must be made before any change in any department of life can be achieved. It takes a majority in a democracy to order

a new Constitution or operate a new law. We must psychicize, moralize, and spiritualize humanity.

Public opinion is the creative force in a democracy. It has worked slowly thus far in human history, owing to the lack of development of the truly human power in men. In ages when few men have thought seriously and with concentration, thought has spread slowly. What is needed for the more rapid spread of a nobler public opinion is the development of the power of systematic, concentrated thought—of thought used for a definite purpose and under the proper laws of mental action. If a generation were trained to use the potencies of concentrated, systematized thought, along the lines of the new ideas and ideals, what a revolution could be effected! Social miracles would be accomplished. What would otherwise have taken centuries to achieve might thus come to pass in a generation. Fancy these metaphysical clubs turning the power of systematized, concentrated thought in which they are training men, upon the great problems of social health, of social vice and crime, of civic reform, of socialism, of the various reform movements of our modern world! Who does not see that, given such a power developing in man, its application will make reform leap ahead with giant strides? Because of this I verily believe that our new century is to see a ratio of progress in all reform work that man has not dared to dream of before. The ancient word comes true again: "Reform ye; for the kingdom of heaven is at hand!" At hand—so near, so close that the concentrated will, the applied thought of a generation, may bring the good time coming within sight of man!

With this high hope and faith kindling in our souls to-day, we realize the final thought of my theme—the essential religious nature of this new movement, in which, as it seems to me, is the central and crystallizing point of all reform work for humanity. It is a commonplace that religion is in a transition epoch. We think of it as decaying. In reality, it is integrating the old forms in preparation for a new and higher

integration. He who compares the close of the nineteenth century with the close of the eighteenth century in our land will see that, so far from there being a decline of faith, there is an immense gain for faith. The old, shallow skepticism, the cheap and nasty infidelity (so called) of the close of the eighteenth century, is no longer possible for man. Truly, he is throwing off his old forms of belief, with many of his old customs and institutions; but it is in the agony of one who feels himself in the travail-throes of a new birth. All the destructive work of our wonderful new century—biblical criticism, the historical study of Christian institutions, the conflict of science with religion, comparative religion—all of these, while destroying the traditional forms of faith, are preparing the way for a renaissance of a new birth of the old spirit of faith and hope and love which are the essentials of religion. Within the churches and without the churches alike, the resurrection is going on. Within the churches and without alike, essential spiritual religion as the life of man in common with the life of God, the indwelling of God, is coming to be recognized and believed in with new power—is coming to apply itself to all forms of life with new regenerating influences. Witness the wonderful hearing given to the literature of the movement represented here—the writings that appeal to the pure spirit in man. Within the church and without the church alike this renewal of religion is a return to the Founder of our Christianity—the fount and spring of the religion that has watered the Western world for eighteen centuries. A new discovery of Jesus is taking place. The theological Christ may be disappearing, but the divinely human Jesus is reappearing. His life is seen to be the norm, the type, the example of the spiritual life of his children and followers, the sons and daughters of his Father and our Father. In his teaching is found the clue to the problems agitating us, whether they be religious or ethical, philosophic or therapeutic, economic or social. The new literature appealing so powerfully to the

inner and spiritual life of man is redolent of his thought, is charged with his spirit. The new social ethics everywhere struggling for the mastery of the world is an application of his life. "A Singular Life," "No. 5 John Street," "In His Steps"—books all widely read, the last read by millions—are signs of the times, verily. What if that insistent religious faith of Christianity is at last to verify itself, though in new and higher forms?

I opened with a reference to the mystic predictions concerning the close of this century. Let me close with another glance at them. The heart of these mystic predictions concerning the close of this century was that its end would see the coming again of Jesus Christ to the earth. Perhaps not in outward and visible form, descending from the skies. But in no other form? The ending of a great cycle of 2,160 years has from of old been believed by mystic minds to date the periods of religious renaissance. According to Hindu chronology, when, in the age preceding the birth of Christ the sun entered a new constellation, Krishna was born. Buddhists believe that every 2,160 years there is a new Buddha born into the world, to bring higher thoughts and a nobler life to the mass of men. Is our new century thus to bring a new incarnation of the Logos, a new manifestation of God upon the earth? Is another great world-soul about to be born? One thrills at the mere thought. A man who shall embody in himself the law of the new life, the ideal of the new society, the faith and hope and love of the new world, and draw men round about himself under the spell of his spirit, to accomplish the work for which the world has waited through the ages! If so it is to be, it must be, according to the scientific thought of our age, as the environment is made ready for him, by the building up of an organized spiritual life, a psychic organism, a mystic fellowship of soul, straining and soaring after the new and higher life, which when the travail-throes are at the height will give birth to the Son of God.

THE SPIRIT OF THE NEW THOUGHT.

BY HORATIO W. DRESSER.

The essence of the New Thought, as I understand it, is *the oneness of life*; the great truth, namely, that all things work together toward a high ideal in the kingdom of the Spirit. Otherwise stated, it is the truth that God lives with us, in every moment of existence, in every experience, every sorrow and every struggle.

This is an old, old truth. The wisest men of all ages have believed in the oneness of life. The world's spiritual leaders have taught that we live and move and have our being in the Father. Yet the New Thought aims to advance beyond all other schools in the endeavor to realize this great truth. Others have argued for it as the basis of philosophic thought, or it has been taught as a part of the creed of the Church. With many it is merely a theory; they do not take this truth home, so that it may become the foundation of daily life, applying even to the healing of disease.

The first demand of the New Thought is that its followers shall dwell upon this truth of truths until they shall speak of it not merely as a theory but as a *life*. Only those who live in the Spirit—who know its peace, its beauty, and its love—can do the highest work. For there are many kinds of healing, from merely personal influence, affirmation, and thought-transfer, to spiritual healing, where there is no argument, no attempt to influence or to control, but *an application of power*—the practise of the presence of God. Consequently, this higher work is still largely an ideal; for it means entire devotion to the work of the Father. It is service. It is outgoing love—fellowship. It is poise—self-mastery carried to that level of attainment where the mere presence is sufficient not alone to heal, but to inspire, to encourage, to uplift.

The search for this high ideal is guided by the conviction that the soul is of supreme worth in life. It is for this that we suffer and strive. It is for this that we are born in ignorance. We are burdened that by personally attaining freedom we may become strong, perfect, beautiful.

He who gives of the spirit, he who feels by his presence, must then first free his own soul, must understand life, and become broadly self-masterful, before he can help others to attain freedom. He must live much in the silence, in receptivity, seeking not so much to realize the Father's presence through his own active thought as to let the Father reveal himself. In those calm moments of companionship, when all the world of sensation is put aside, the soul discovers that here and now we are environed by another kingdom, a greater power, a supernal presence. One feels instantly at home in that presence, as though one had wandered far in search of an abiding-place and found it not. One is fed with the food that satisfies. The soul expands and grows in the light of the Spirit. It knows no obstacles. It looks abroad upon life with a sense of dominion over all. It is free. It is joyful, with that gladdest, fullest joy which is too deep for words, too still and peaceful to betray itself excitedly.

But how does this spiritual experience apply to the ills of the flesh? By thus developing an inner center of peace, trust, freedom, happiness. When the soul is calm it can still the nerves, free the mind from fear, and apply the power of the spirit upon the disordered physical organism. All growth, all change proceeds in this way. First, the seed or cell, then its development and externalization. All growth is from a center outward. In like manner all changes that are caused by thought take their rise in an idea. Higher yet, all spiritual growth results from the quickening of the spirit from within—at a center, at a point.

The clue to the understanding of life, from the point of view of its spiritual oneness, is therefore evolution. It is be-

cause all things are perfected by a process of gradual transformation and attainment, everywhere revealing the same laws, because the sorrows and struggles and dark places are needed, that we can declare that all is a spiritual Whole.

From the physical point of view, life is fragmentary. The physical organism is likely to be attacked by external disease. It is subject to accidents. One is more or less the child of fortune, of climate, of intellectual and social environment. Pain is called evil. Disease is regarded as an enemy. There is no certainty that all is for the best. But from the point of view of spiritual insight into the unity of things, it is not some fortuitous external force that governs our hardships and diseases. The individual, the inner man, the soul, is the decisive factor. Our circumstances are what the inner man attracts. Suffering is a sign that the remedial powers of Nature are seeking to restore or to retain harmony. All things are found to be parts of one system because the spirit perceives their meaning from within, as a whole. And in general we learn that our environment is what it is—our life is a mixture of the pleasurable and the painful because all these experiences are needed as factors in our spiritual evolution.

As a consequence, if one is wise, if one understands one's self, all that comes into one's life may be turned to evolutionary account. Not that every circumstance is wholly the best in itself, but that it may be turned to account by the attitude in which it is received. Suffering, for example, is a very great burden in itself, but may be met by an attitude that quickly lessens or overcomes it. Misfortune is hard to bear; also many difficulties of the home, business, and social life. But if wisely met they prove to be opportunities for the development of character—occasions in which one may grow strong by maintaining poise, and spiritual by manifesting love.

The visible world is secondary. Its function is manifestation. It is not a cause in itself. It is incapable of originating diseases, hostile conditions, and circumstances to torment

man. All that it is, all that comes from it, is such; it comes because it is needed in the spiritual evolution of things.

In order to attain the right attitude, the New Thought disciple therefore seeks power in the silent inner world, where evolution begins. He declares that if the heart is right, if we first adjust ourselves, all shall be right. The thought realm, the realm of creative soul power, is the kingdom of heaven from the attainment of which all that is needed shall follow. It is the center of all peace, all poise, all power. For, to him who stands there, there is nothing to fear. He is the commander. He is the creative agent. He is the free man, for whom all things are cared for by the Father.

In this same silent realm also arise those conditions that cause our misery and our disease. They grow from a tiny seed. They begin in fear, distrust, despair, morbid self-consciousness, ill-will, undue consciousness of sensation, and the rest. From the first wrong-turning a wrong evolution results. Thus the physical world takes its clue from the mental. Physical evolution follows spiritual involution. The physical evolution or manifestation is real. It is surely existent. The New Thought makes no attempt to ignore it. But since the physical evolution is the outcome of the mental or spiritual involution, it must be controlled or modified by the spirit from within. Thus the same law that teaches the evolution of disease and misery shows how by instituting the right evolution all may be altered and harmony restored.

This again points to the central idea of the oneness of life. In all things there is but one law. That law is good. It is the foundation principle of the universe. But, through ignorance, man temporarily suffers and causes suffering because he knows not the universality of the law—because he looks outside of his own inner world for the cause.

Another phase of the New Thought doctrine of the oneness of life is the theory that all souls are united in the mental world. We are not detached, separated individuals affecting

one another only through physical interchange. We are bound together by ties of thought—by thought atmospheres and emotions. It is not necessary physically to speak or act in order to make ourselves felt in the world. Every thought is like a seed blown here and there by the wind, or carried from place to place. It is capable of evolving, if it fall in good soil. It tends to gravitate to its own environment. It is likely to affect people for good or for ill. It is transmitted out and around us with a rapidity surpassing that of waves of sound or light. Consequently, our thoughts must be guarded—that we send out only the good, the hopeful, and true.

But by the same law of thought interchange that sometimes works for ill we may accomplish unmeasured good. The thought organism is here, ready to serve us; it is for us to use that organism in the consciousness of what our spiritual fellowship means—the spiritual unity of life. Thus the process is essentially soul coöperation. It is, first, recognition on the part of the helper or healer of his own oneness with the Spirit of life; then the realization of the patient's oneness with the same Source; and, finally, active coöperation with the Spirit, by whose power health and peace are to be restored. There is surely no true unity but this. There is no other wholly common ground of fellowship. In the Spirit all men are one; it is in the outer life, in their arguments, that they are inharmonious. They all came out from the one Source. In reality they are always at one there. Consciously or unconsciously, they are living the same life. This deep undercurrent must then be brought more and more to the surface, that the same beautiful law may regulate our physical and social life. It is this thought that I would emphasize above all others as the one to bear away with us—the thought of the deep-lying Spirit of life, welling up in us all, uniting us all, bearing us ceaselessly forward to perfection—to the freedom of the soul.

In all times of need or trouble, when disturbing experiences come, when the way is not clear, pause for a time, break con-

nection with the troublesome thought, and retire to the haven of the spirit—the home of rest and peace. Send your thoughts out into the great universe until you feel the one Life eternally and illimitably extended there. Repose in it. Confide your problems to it. Become receptive and listen. Expand to the proportions of its high ideal for you. Rejoice in its presence, in the privileges you possess in seeking it. Then again ask and listen.

When its moving comes, follow wherever it leads and trust the outcome. Or if no prompting comes, at least bear away with you the consciousness of its presence, of your oneness with it, of the joy and peace that came when you enlarged your thought to become receptive. This is the essence of it all; this is the spirit. To apprehend this essence and to feel this spirit is to possess a priceless gift of power and helpfulness. This is the spirit of the New Thought, the glad tidings it declares to the world—the great revelation of spiritual unity and beneficent evolution by the heeding of which not only disease shall cease, but war and unhappiness. It is another form of the gospel of the Christ. It is a new interpretation of the evangel of love.



INDIVIDUAL IDEALS.

BY ELLEN M. DYER.

Every company of co-workers has its commonly understood and accepted ideal. It is this that brings them together, that gives to them inspiration, persistence, endurance. But while this ideal is common to all in a general way, in detail it is interpreted variously by each, ranging from low to high, from sternly practical to seemingly possible, from purely selfish to altruistic, from conventional to spontaneous, from duty to privilege—as the differing mentalities involved are graded

through experience, culture, and development. It is in this grading and variation that the common ideal finds its strength and power. That which is lacking in the thought of one is supplemented in another; that which is feeble in one is reinforced by the clearer vision of another; the negative and positive forces find their balance, and the crude and erratic becomes ripened and rounded out through the friction and assimilation. For this reason, with the common ideal before us, standing for what it is to each one, the important step toward reaching this ideal is the clear seeing of our own interpretation of it and the carrying out of this interpretation to practical ends in our own peculiar way. This is a purely individual work, and must bear the stamp of individuality from beginning to end.

As a League of workers in a common cause, we have, during the last three days, brought together and placed in the foreground the general principles that underlie the greatest movement of the age toward the betterment of humanity. But the hidden inspiration, the deep experiences, the visions rising out of the night-struggles, and the victorious crowning of the day's supreme effort—all that makes this movement vital, enduring, effective, linking the ideal to the practical, remains untold, and must always remain so. It is sacred to the individual.

In a few words, what is the common purpose that has brought this Conference together? Is it a greater degree of prosperity? No. A happier environment? No. Physical health? No. That is by no means our goal. We are united in this one purpose: to find, not health, better environment, nor prosperity, for what they are in themselves, but to find the *man* back of the environment that because of his nature and inherent power shall, when called forth, lift his environment to better conditions and manifest himself through prosperity and health. We are seeking to find and to uncover the perfect man—not to make the man, nor to perfect the man. There is one Creator—God. God said, "Let us create man in our

image, after our likeness;" and Man, spiritual, perfect because God-like, stands ready to be brought into visible manifestation through his own God-given power to think—through thinking to reveal himself. We seek the living divinity that shall reproduce itself through a new humanity.

This divinity, individualized in the *real* of every one of us, stands waiting, within and above our soul's consciousness, to be called forth through the thought-language of our own soul. It is at this point that the purpose of the Conference diverges and finds variation along the lines of individual interpretation; for it is not through falling enthusiastically into the general trend, through being led blindly by "leaders," or inspired by large gatherings of people, that the individual member is to attain that which we are unitedly seeking. If he would find that which together we can but talk about, he must listen in the silence of his own heart to the voice of his own spirit, and he shall be taught that which cannot be conveyed by any form of speech from one to the many or the few.

There is a saying among the Chinese to the effect that the Tao that can be named is not *Tao*. The God that can be named is not *God*; and the man that can be named is not *Man*. The living, breathing entity that is ourself can be recognized only by consciousness, when none are near to introduce us—called forth to his rightful dominion over all the faculties of being when no one is by to listen.

Every one has, sooner or later, to recognize and unfold this God-man of himself through thought-processes that are as exact in their relation and working as the four fundamental rules upon which mathematics is based; and through the revelation and experience that come to each in response to the sincere desire, and readiness to receive and appropriate, the language is learned through which these processes become operative and effective.

If there is one thought more thrilling or more comprehensive than another, meeting one's every need and every con-

dition, it seems to me it is this: I am not this limited person that I seem to be; but I am a God-imaged being *now*, breathing through this husk of outer personality even while I speak, unfolding my present, living Self to eternal manifestation. Like perfect ears of golden corn, this Self is wrapped about with the husks of ignorance, self-love, and false belief, which must be stripped off, one by one and every one, before the corn shall appear that will meet the utmost need of the hungry soul. Do you ask how this is to be done? I am here to tell you that this you *must do*; you are to learn from a greater than I how, little by little, you are to do it. Go to your homes, your eyes uplifted to your own highest conception of your perfect Self, holding unswervingly to your ideal—the uncovering of that Self to full manifestation; face your experiences, meet your struggles, never for a moment dropping your eye or relaxing your hold upon your central purpose. You will learn many things that will make your poor personality shrink and fear, but your work is before you; your soul is a-hungered, and you must strip the husk from that which alone shall satisfy your hunger. Do it, though it be with pain; though it cost you all that you have, it is worth the price.

While I may not tell you how, in detail, you are to adapt the great universal principles that underlie the power of thought to your own work of salvation, I can name for you the key that will open all the channels of your personality and loosen these husks of false thought. It is Love—the love that can work through all hindrances, abide circumstances, and await opportunities; *can* suffer, can live, or die if need be, for the principles it believes in—for the ideal toward which it is reaching; the Love that makes all things possible—for it endureth long: it never faileth. The value you place upon your ideal will give measure to your effort; the height of your ideal will give strength and power to your effort; and your love for all that is involved therein will insure against all possible odds your final success.

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